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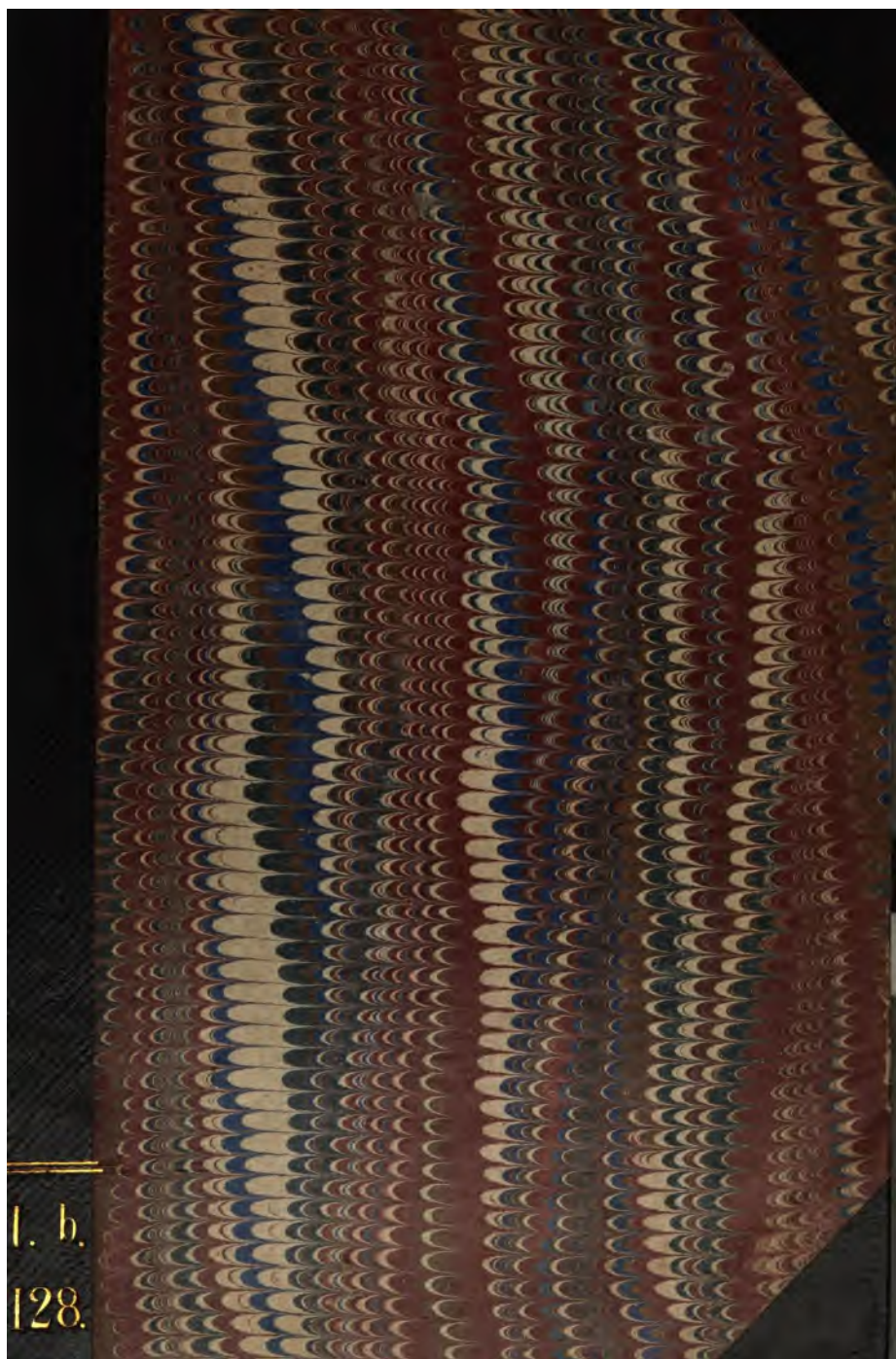
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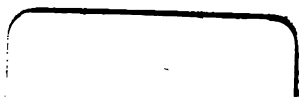
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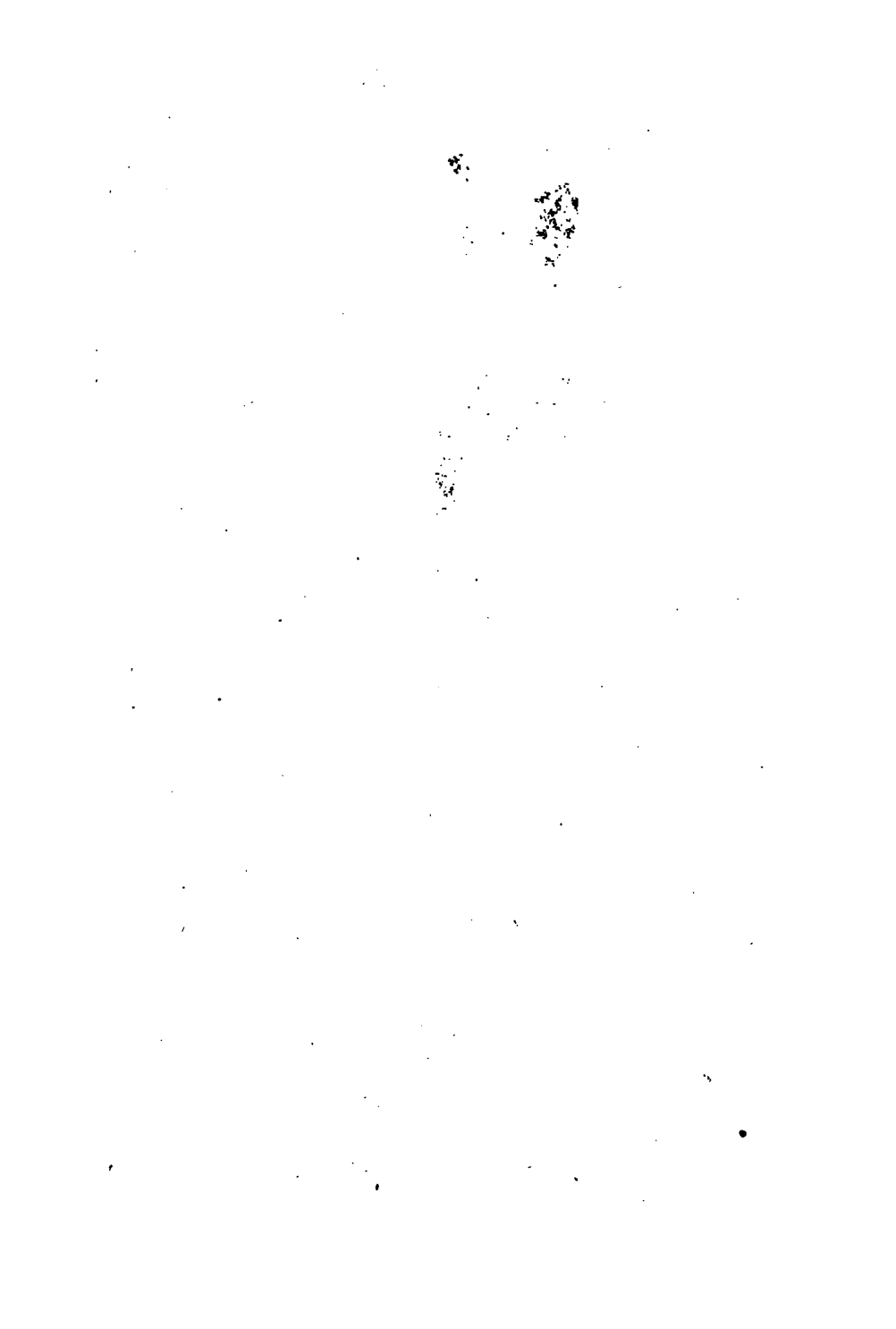


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128.

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SOME
REMARKS
ON
Mr. President C L A P's
HISTORY and VINDICATION
OF THE
DOCTRINES, &c.
OF THE
New-England Churches.

GAL. ii. 11. *I withstood him to the Face, because he was to be blamed.*

PSALM CXXXVIII. 2. 4. *Thou hast magnified thy Word above all thy Name, &c. All the Kings of the Earth shall praise thee O LORD! When they hear the Words of thy Mouth.*

PSALM CXIX. 9. 97, 98.

Quid juventam, ne labasciat, servat æquè ac lex tua?

O tuam quam legem amavi! Semper illam cògito.

Hæsitibus prudentiorem me meis hæc reddidit.

BUCHANAN.



New-Haven,
Printed by J. PARKER and COMPANY, 1757.

Advertisement.

MR. Clap's Pamphlet, entituled a brief History and Vindication, &c. When it first appeared from the Press, was thought by Many, so beneath the President, so unworthy his Station and Character, that out of Regard to him, and his Usefulness, They omitted to make any public Remarks upon it, in Hopes that his Credit would have been in some good Measure saved by a general Silence about, and Disregard to his Mistakes, and disingenuous Misrepresentations : Accordingly the following Remarks (which were chiefly wrote at a leisure Hour, without any Design for the Press) would probably never have been made public, had not the President's Piece been very industriously dispersed, and much Stress laid upon it by the President himself, and some of his Friends; to the promoting among People, a Spirit of Suspicion, Disaffection and Censoriousness.---For this Reason many Friends to Truth and Christian Liberty, are of Opinion, that, tho' the Piece has been some Months abroad, yet it is expedient that it be answered, or animadverted upon; at the Desire therefore of a Number of Such, the following Remarks, are now made public, and recommended to the Notice of All, who are in Heart concern'd for the Interest of Truth and Peace.



By the AUTHOR.

SOME REMARKS

On Mr. President *CLAP*'s History, and Vindication, of the Doctrines of the *New-England Churches*, &c.

AS the Scriptures, teach us just and adequate Conceptions of the Deity, as they give us the Knowledge of Ourselves, and of our Relation to God, as they give us the Knowledge of the invisible World, and shew us that Heaven is designed, as a Reward for Virtue; as they teach us the Redemption purchased by *Christ*, and the Qualifications that we must really and personally become possessed of, in order to final and everlasting Happiness; they are of the greatest Moment, and last Concern to Men: 'Tis therefore great Pity that any Thing should be wrote or said, that has a natural Tendency, to take off the Minds of Mankind from them as a Rule of Faith and Manners; or that they should be prostituted to serve any Designs unworthy their Calculation.

The pious Founders of the *New England Churches*, professed to receive the Bible as the only sure Rule and Test in Matters of Religion. This unspeakable Gift of Heaven to the Churches, they held fast; and declared that they formed not their religious Sentiments by human Schemes and Systems of Divinity, nor received for Doctrines the Commandments and Institutions of Men. They could not bear to be in Bondage to the Opinions and Compositions of fallible Men. They would not suffer any of their Fellow-Men to have Dominion over their Faith, who were liable to err as well as themselves. They were utterly against
A submit

Submitting to any Standards and Rules of Faith and Practice, but the Word of God. They could not bear to hear of any Church or Council, Sect or Party's being set up as decisive Judges and Masters in Matters of Faith. And they chose rather to leave their Habitations, and their dear native Country, and all their pleasant Accommodations there, and remove into this then a howling Wilderness, a Land of Darkness and of the Shadow of Death, and prepare themselves Habitations here, where they might freely search the Scriptures, and believe and practise according to what they should find therein; than continue in their antient pleasant Seats, under the Encombrance of being Subject to the Authority of mortal and uninspired Men in Matters of Faith. And amidst all the Hardships and Trials they had to conflict with in this Land, they rejoiced, they gloried in their religious Liberty. They solaced themselves with searching the Scriptures. And if there were any different Sentiments among them, their Enquiry was not so much what was the Opinion of *Luther* and *Calvin*, of this or the other Man, as what saith the Scripture. They were willing to consult the Writings of good and great Men; to learn and be instructed, and to improve them as Helpers to assist them in searching the Scriptures, but not as Lords of their Faith.

They indeed gave their Assent to some Confessions of Faith, as being in their Opinion agreeable to the Word of God: But at the same Time were careful to let it be known, that they received these Doctrines, not upon the Authority of these Confessions or the Compilers of them, but of the Word of God; and reserved Liberty to dissent from any Proposition in these Compossures, if upon any more diligent Search of the Scriptures, they should find the same not according to the Doctrine of the Bible: And recommended it to All to try the Doctrines of these Confessions,

fessions, by that only Rule of Faith. Thus the Elders and Messengers of the *Communion* Churches assembled by Delegation at *Say-Brook*, when they consented to the *Savoy* Confession of Faith, declared, "that they did not assume to themselves, that any Thing be taken upon Trust from them, but commended to their People, that they be immoveably and unchangeably agreed in the ONLY SUFFICIENT and *invariable* Rule of Religion, which is the Holy Scripture, the fixed Canon incapable of Addition or Diminution. You ought (say they) to account nothing antient, that will not stand by this Rule, nor any Thing new that will." They further recommended to their People, "to be determined by this Rule [the holy Scripture] in the whole of Religion; That your Faith (say they) be right and divine, the Word of God must be the Foundation of it, and the Authority of the Word the Reason of it*. This was so important a Point with them, that in Order to engage the Attention of People, thereunto they took Care to have the following Article of that Confession printed with a different Type. Viz. "*The Supreme Judge by which all Controversies of Religion are to be determined, and all Decrees of Councils, Opinions of antient Writers, Doctrines of Men and private Spirits, are to be examined, and in whose Sentence we are to rest, can be no other but the holy Scripture delivered by the Spirit; into which Scripture so delivered, our Faith is finally resolved†*".

AND doubtless it would have been grievous to those good and excellent Men, if even their own Doctrines and Opinions should have been defended in a Manner inconsistent with their Profession, and that free Enquiry, and full Subjection to the holy Scriptures they recommended. They never intended to set themselves up as Masters of Faith, and to

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have

* Preface to the Confession, &c. p. 6. † Chap. 1. Sect. 2.

have their Opinions imposed upon Others as Tests of Orthodoxy and right Believing. Nor would it have been agreeable, to their Profession to have supported their Faith by the Authority of any other fallible Men. Much less was it in their Thoughts to set up this Confession as a Rule to interpret the holy Scriptures by. No; so far from this that it was one of the Articles of their Belief, that, "the infallible Rule of Interpretation of Scripture, is the Scripture itself; and that when there is a Question about the true and full Sense of any Scripture it must be searched and known by other Places, that speak more clearly*." They fully renounced the Authority of all human Standards of Faith.

I AM sorry then that any Gentleman should undertake to defend the Doctrines of these good Men, in such a Way as will tend to set up that human Authority in Matters of Faith which they so fully renounced, and to cause the Faith of Men to stand, *not in the Power of GOD, but in the Wisdom of Men*: And which instead of vindicating the Doctrines of those good and great Men, will rather expose them; as tho' they relied upon the Authority of Men, and not of GOD.

MR. President's Piece, which he calls a History and Vindication of the Doctrines of the *New-England Churches*, seems to be of this Nature: For what Argument hath he produced in Vindication of these Doctrines, that doth not rely upon the Authority of fallible Men in Matters of Faith?

I AM persuaded the *New-England Churches* will not thank Mr. Pr. for this Piece, nor imagine that their Doctrines are vindicated by it: They will doubtless rather fear lest Those of different Sentiments take Occasion to triumph over them, as tho' their Faith stood only in the Wisdom of Men, and could only be supported by human Authority and Compositions.

MR.

MR. President, after having introduced himself, by a just Observation, on the importance of Religion; fills up eight or nine Pages, in proving, that the *Calvinistic* Doctrines, have been generally received in the *New-England* Churches from the Beginning of this Country. And in my Opinion he has proved his Point. But will it, from thence follow that these Doctrines, are the Doctrines of the Christian Religion? No: This is an insufficient Proof, and which we of these Churches are not willing to rely upon. We are sensible, and the Pr. I am confident will allow, that it is possible, and has often been the Case, that Numbers of Men have believed Errors, from Generation to Generation, and consequently that these Doctrines may be false; notwithstanding they have been owned and believed, by such Numbers, and for so long a Time: And that they ought to be deemed so, were there no other Evidences for their Support. Truth and Error are not like Worms and Butterflies, that Metamorphose one into another. Truth is immutable, believing of it a thousand Years makes no Alteration: The same may be said of Error, it will never become Truth by being believed. These Things I observe, not that it is my Design to persuade Men to believe these Doctrines to be false; but to remove all false Reasoning from their Minds, so far as I am capable of it; that they may judge of Truth by good Evidence, and that Truth may stand upon its own Basis; and to inform Those that receive not these Doctrines, that we don't build upon so sandy a Foundation, nor rely upon so insufficient a Proof; for we readily allow that if this Argument will prove that *Calvinism* is the true Faith, the same Argument would have proved, that the Idolatry of *Egypt*, *Greece* and *Rome*, was the true Religion, in opposition to the Religion of the God of Heaven; and that *Arminianism*, now amongst the *Roman Catholics*, is the genuine Religion of *Christ*; as they according to the President.

President have believed those Doctrines, about two hundred Years. See Page 33. Indeed this Argument would prove that there might be an Hundred true Religions, or rather prove that there was none at all; because Reasoning from false Principles, and Judging upon insufficient Evidences, have a Tendency to confound Truth itself, in the Minds of Men. The President's Design was to persuade us to believe that the *Calvinistic* Doctrines were the pure Doctrines of the Christian Religion; else why does he stile his Piece a Vindication of those Doctrines? Now this Argument, *viz.* that the Churches of *New-England, &c.* have generally believed them, is the main Argument he has made use of for the Support of them. This being the Case, I think we have Reason to complain of the Abuse he has offered to us, and not only to Us, but to Truth itself: For if these Doctrines be true, as the *New-England* Churches have believed them to be, this Argument, does, not prove them to be so: And 'tis really an Injury to Truth, to produce any Argument for the Support of it, that will support a Falshood as well; because this is putting Truth and Error upon the same Basis, and is in Fact confounding Truth itself.

Mr. President proceeds, Page 9, 10, 11, 12. to give an Account of the Rise and Foundation of our *College*, and of the End for which it was erected; together with the Resolves and Rules that have been made in said *College*, from Time to Time, for the Government of its Members, &c. but as to the Foundation of this *College*, or of *Colleges* in general, I shall say nothing; but refer my Readers, to the learned and ingenious Author, *A. Z.* whose Piece on this Subject has been lately printed: And shall content myself by making some Observations, on the Resolves of the Reverend Corporation of *Yale-College*, made Nov. 21, 1753; as published in the *President's* Piece, Page 13, 14, 15, 16 and 17.

I suppose Mr. President imagined the Doctrines of the *New-England* Churches received some Confirmation by these Resolves; or else I can't guess for what Purpose they were here introduced. But then they seem to me to be so illy calculated for such a Purpose, so inconsistent with the professed Principles of the *New-England* Churches, and even with themselves, that they tend rather to overthrow than establish the Doctrines of these Churches.

For, First I observe they are a Contradiction in themselves, and that they are inconsistent one with the other.-----

In their first Resolve, they say, " the Scriptures of the Old and New-Testament, are the ONLY RULE, of Faith and Practice, in all Matters of Religion, and the STANDARD by which all Doctrines, Principles and Practices in Religion are to be tryed and judged," in their second Resolve; they say, " that the Assembly's Catechism and Confession of Faith, contain a true and just Summary of the most important Doctrines of the Christian Religion, and that the true Sense of the sacred Scriptures is justly collected and summed up in those Compositions," and in their fifth Resolve say, " that every Person who shall hereafter be chosen, a President, Fellow, Professor of Divinity, or Tutor, shall, before he enter upon the Execution of his Office, publickly give his Consent, to the Catechism and Confession of Faith; as containing a just Summary of the Christian Religion as before express'd, and renounce all Doctrines, or Principles contrary thereunto; and shall pass thro' such an Examination, as the Corporation think proper, in order to their being fully satisfied that he does it truly, without any Evasion or Equivocation;" and in their eighth Resolve say, " that in as much as it is especially necessary, that a Professor of Divinity be found in the Faith, besides
" the

" the COMMON TESTS before mentioned, he shall
 " publickly exhibit a full Confession of his Faith,
 " &c." What now, do the Corporation mean by
 these COMMON TESTS or RULES, for Test and Rule
 are only two Words for one and the same Thing,
 which is Evident from the Resolves themselves, for
 by TESTS here, 'tis obvious they mean, the Cate-
 chism and Confession of Faith, and that they are
 used for the Measure of Doctrines, for the same Pur-
 pose the Scriptures are used, which they say are the
 only Rule : So that from the Terms themselves, as
 well as from the Application of the Things to the
 same Purpose, 'tis Evident that the Corporation mean
 one and the same Thing by TEST and RULE.
 Here is therefore the Contradiction, the Corporation
 first say the Scriptures are the ONLY RULE, and then
 make two more. If the Scriptures are the only Rule
 for the Trial of Doctrines, the Confession of Faith
 and Catechism can be no Rule or Test, if there be
 any Meaning in Terms ; if there be no Meaning to
 Words, then the Word ONLY may mean One, Ten,
 or any other Number or Thing just as Men please :

SECONDLY, I observe, that the Catechism and
 Confession of Faith, are no RULE or TEST for the
 Measure and Trial of Doctrines : and that they,
 ought not to be used as such. First, they are no
 Rule, nor may they be used for this Purpose, be-
 cause tis not absolutely certain that they are commen-
 surate, or equal to the only Standard, the Word of
 God. The Corporation indeed give it as their Opi-
 nion, that they are a just Summary of the important
 Doctrines of Revelation ; but is this sufficient for
 making them a Rule ? By no Means, *they* ought
 certainly to know that they are equal, if they will
 make them a Rule for the Measure of Doctrines ; tis
 not right for me to sell by a Measure, the Content
 of which is not certainly known, because I am of the
 Opinion that it is in Length equal to a Yard ; No ;
 I must

I must know it to be exactly equal, before I can make Use of it for that Purpose; and whether in that Case I can be justified, will be determined by and by; now this is the Case respecting these Compositures: The Corporation do not know that they are exactly equal to the only Rule, viz. the Scriptures; consequently If they make these a Rule for Measuring, they measure by something the Measure of which is uncertain, and for that Reason can never be a Rule.

Secondly, If the Catechism and Confession, were a just Summary of the Doctrines of the Old and New-Testament; or were these Compositions exactly commensurate to the only Rule; yet they are no Rule for the Measure of Doctrines nor may they be used as such, because they are not stamped by proper Authority; the divine Legislator, whose only Right it is to make Rules for this Purpose, has not put upon them any Evidence of his Approbation of them as Rules; and therefore they may not be used as such. For his approving of them as a Rule, and putting some Mark on them in Evidence of his Approbation of them as such; makes them a Rule, and without this, they are no Rule at all. When a Bushel is sealed by proper Authority, it then becomes a Rule for Measuring; but it will not follow, that every Vessel that contains exactly the Quantity of the Bushel above mentioned, is a Rule for Measuring, and may be used for that End; for tis not the Vessel or the Quantity it contains, that makes it a Rule for Measuring: No; but proper Authority's saying it shall be a Rule, and stamping it for that Purpose. Conformable hereto; all our Weights and Measures, which are our Rules by which we measure Things that are bought and sold, are sealed by proper Authority, and tis illegal to make Use of them if not sealed, tho' they should be right as to the Quantity they contain, antecedent to their being sealed; for this Reason, that they are

no Rule without Sealing ; or in other Words, they are no Rule without that Authority says they shall be a Rule, whose only Right it is to make a Rule.

Moreover, it is a Thing of fatal Tendency, to make any Measure a Rule for Measuring, unless it be sealed for that Purpose. Suppose I have a Measure, between which and the STANDARD of the Government, there is no perceptible Difference ; suppose another Man should conform his Measure to mine, and so on for a thousand Times ; tho' there should be no perceptible Difference between any of the two Measures that have been compared together, yet there may be great Odds between the two Extremes ; for a thousand Degrees of Variation, tho' no one Degree should be perceivable by itself, will make great Odds when the Sum is viewed in the two Extremes. If we apply this to the present Case, suppose the Catechism and Confession of Faith, should be allowed to be a Rule for this Reason, because there is no perceivable Difference between them and the Scriptures ; may not another human Composition be allowed to be a Rule, because there is no perceptible Difference between that, and the Catechism and Confession (those two Things that agree to a Third, exactly agree between themselves) and so on ; at what an astonishing Distance shall we get to by and by from the Standard ? Any Man that considers how arbitrary Words are, and that scarce any two Men affixes the same Number of Ideas exactly, to the same Term ; must be convinced, how uncertain and pernicious such a Method of proceeding would prove, if Mankind could be so weak as to come in to it.

THIRDLY, The Rule the Corporation have made, for settling the Meaning of Terms made Use of in the Catechism and Confession of Faith, is no Rule, nor does it deserve that Name.

But before I proceed on this Observation, I beg leave to say, I imagine this Rule was principally intended

tended to settle the Meaning of those Phrases, which never wanted to be settled; for as the Scriptures would not avouch them, there is no Necessity they ever should be settled for Divinity's Sake: Tho' it might be necessary, to support a Party and a Faction: Ecclesiasticks imposing upon Mankind their own unscriptural Terms, and demanding their Assent to the Same; has distracted the Christian World, and made it often drunk with the Blood of the Saints: Which may God prevent for the Future, by inspiring the Ministers of his Religion, with a sounder Judgment and a more Christian Temper.

But to return-----

The Reverend Corporation say, that the " Terms and Phrases in said Composures, shall be understood and taken in the same Sense, in which such Terms and Phrases have been generally used in the Writings of Protestant Divines; and especially in their Publick Confessions of Faith." Now, if this Confession and Catechism are to be considered as a Test of Orthodoxy, and a Standard of Faith; this is a very unreasonable, unjust Method of interpreting the Terms thereof.

Indeed if they are considered only as a Declaration of the Opinions of their Authors, I know no better Way of finding their Sense, than by carefully consulting their other Writings, and the Confessions that were drawn up by Men of the same Sentiments, and the other Writings of such Men. But if they are to be regarded as a Standard of right Belief, subordinate to the Holy Scriptures; the Case is quite otherwise. The Question in this Case, is not at all in what Sense the Authors of these Composures used the Words and Phrases thereof, and intended to have them taken; but the only Question is, in what Sense the several Positions in them do agree with the Holy Scriptures; and in this Sense they ought be taken and expounded, and in no other. The Reason of this

this is obvious, viz. that the Positions contained in these Compositions, are true only in that Sense of them, in which they agree with the Scriptures.

THE Rule of Interpretation here given, is also impracticable. For how shall we be able to examine all the Writings and Commentaries, and Confessions of the Protestant Divines? How can we come at them, in this Part of the World? Alas for us! If we must have a Standard of Faith imposed upon us, that we shall not be able to find the Sense and Meaning of, without going to I know not what Writers and Commentators and Confessions!

It is also uncertain; for there have been, and still are a Variety of Opinions amongst Protestant Divines about sundry Things contained in these Compositions. 'Tis well known, that the greatest Part of the present Protestant Divines of the Church of *England*, are not *Calvinistic*; yet they give their Assent to the Articles of their Church; which the Rev'd Mr. President and Bodies of *Calvinistic* Divines before him, own and assent to, Pag. 6 of the President's Piece: From whence 'tis evident, that when these Protestant Divines, who differ in their Sentiments of Religion, at least with Regard to some speculative Points, give their Assent to the same Phrases; they do not understand them in the same Sense: 'Tis obvious therefore, that this is no Rule, because Protestant Divines of different Sentiments give their Assent to the same Phrases, applying different Senses to them. If the Corporation would have us understand by the Words, "Generally used in the Writings of Protestant Divines" that Numbers are to determine the Case, I imagine the Rule will work against them; for I presume that the greater Part of the Protestant Divines are of the Remonstrant Principle; I have not made the Calculation, I leave those Gentlemen to do that, who think that Truth is to be determined by Vote. I am sensible that it will be objected here, that the Church of *England*,

~~England~~ disown their own Principles; Those that make this Objection may, if they please prove it. I shall leave the Church to defend Themselves: And shall only observe, that it has been said by Gentlemen on that Side of the Question, and I don't know but with Reason, that the Compilers of their Articles, consisted of a Body of Men who were partly *Calvinistic* and partly Remonstrant; and that they agreed to admit such Phrases, as they could upon both Sides of the Question consent to, in that Sense of them (they Themselves being Judges) which they really thought was just and genuine. How that was, I don't certainly know; but think if that was the truth of the Case, they set an excellent good Example, for all Men for the Future, who undertake to be Faith-Makers, to follow.

Passing this, I further observe,

THAT this Rule of the Corporation, will serve but little better if we take the Calvinistick Divines of Note and Character; for they Themselves differ widely as to the Sense and Meaning of the same Terms and Phrases. This Point I would labour to prove fully, was it not, that I am persuaded that every One that has made any considerable Proficiency in the Polemical Part of Divinity, is convinced of it already. It may serve as well under this present Head, to relate Part of an Evening's Conversation which happen'd soon after these Resolves were made, at the President's House; between Mr. President, and Messrs H. C. W. and D. which I have received from those Gentlemen; which may be depended upon as Truth, and is as follows. These Gentlemen waited upon Mr. President, and observed to him, that they understood the Rev'd Corporation had pass'd a Number of Resolves, and that as they were variously represented, they should be obliged to him if he would favour them with the Sight of them. Accordingly the President produced the Resolves and read them; to which some Excepti-

ers were taken; the first Exception was to the second Resolve. For as the Corporation in their first Resolve, had declared that the Scriptures were a **PRIMARY RULE** of Faith and Manners; so in their second Resolve, they had declared that the Assembly's Catechism and Confession of Faith, were a **SECONDARY RULE** of Faith and Manners; & upon which these Gentlemen observed, that the Scriptures were the only **RULE** of Faith and Manners; and that consequently, there was no Propriety in saying that those other Compositions were a secondary Rule. But Mr. President insisted upon it, that the Terms **PRIMARY AND SECONDARY**, were properly apply'd,

After some Conversation on this Point, those Gentlemen observed to the President, that the Rule the Corporation had made, for settling the Meaning of Terms and Phrases made Use of in those Compositions, was (in their Opinion) no Rule at all: But the President asserted that it was a good Rule. In Order to try how this Rule would operate, H. W. and D. offered themselves to be examined, in Order to be qualified *Secundum Modum*, to be Tutors of the College. The Examination began with Mr. H.

Mr. P. Can you Mr. H. give your Assent to the Assembly's Catechism, and Confession of Faith?

Mr. H. Yes, as to the Substance of them. But I am not certain that I understand that Phrase made Use of in the Assembly's Catechism, viz. *The Pains of Hell forever*, in the same Sense that the President does.

P. How

By the Way it must be noted, that the first and second Resolves have since been altered, and these Words, Primary, in the first, and Secondary, in the second Resolve, left out. But comparing the first and second Resolve, as they now stand, with the eighth Resolve, I think I may say (asking pardon for the Expression) that they have been mended for the worse; for 'tis more intelligible to talk of primary and secondary Rules in Religion, than to talk of **ONE ONLY RULE** and two more.

P. How do you understand it, what is your Opinion of it?

H. I am of the Opinion of Doctor *Watts*, that all Infants will be saved.

P. I am not certain, whether I can admit you Mr. H. as a Tutor or not.

W. Mr. President it seems you are undetermined whither to admit Mr. H. or not: What do you say to me? I am of the Opinion of Doctor *Watts*, viz. That all Infants who are not finally saved, will be annihilated, or put out of Being.

P. Annihilation is a Sort of an eternal Punishment, I believe I can admit you Mr. W.

P. Well Mr. D. what is your Opinion on this Point?

D. My Opinion Sir, is the same with Doctor *Ridgley's*.

Pr. What is Doctor *Ridgley's* Opinion?

D. Doctor *Ridgley*, speaking upon the State of Infants, expresses himself as near as I can remember in these Words, "For my Part I can't but be of the Opinion of St. *Augustine*, who says, that the State of Infants in the other World will be such, that it cannot be said of them, that they had better not be." In a Word (said D.) I believe that those Infants that are lost (for this is a Consequence of St. *Augustine's* Opinion) in the other Life, will have one Degree of Misery and two Degrees of Happiness; so that they will have one Degree of neat Happiness.

P. I think this is not Doctor *Ridgley's* Opinion, it is not in the Vols. I have by me.

D. Are those Vols. your's Sir?

P. No, they belong to the Library.

D. I know this Passage is not in those Volumes, and there is a good Reason for it; for the Vol. that contained that Passage fell into the Hands of a zealous Brother, and because it did not square with his Orthodoxy, he either erased it, or cut it out of the Book.

Book, and I am almost confident that the Last is the Truth. Be that as it will, can you admit me Mr. President,

Pr. Why---Yes I believe so, for my own Part I can't believe as some Gentlemen do on that Point. I believe that those Infants that are lost, will be in a Sort of an insensible State, the little Sense they there will have, will be a Sense of Uneasiness; and that little uneasy Sense continued eternally, pretty well comports with that Expression of the Assembly of Divines, *Viz. and the Pains of Hell for ever*. Upon which Mr. H. or W. reply'd and said, Mr. P. you ought to resign your Presidentship upon your own Resolves: And challenged him to produce one single Protestant Divine, that ever put that Construction upon that Expression; and added that it could not be the Sense of the Assembly of Divines, for Protestant Divines one and all, represent the Pains of Hell, or the Misery of the Damned, to be exquisite, and beyond all our Conceptions. And top'd up the Conversation, by saying, Mr. President, if you will allow me to take the same Latitude with Terms that you do; I not only can subscribe those Compositions, but any Thing you can compose. Thus finished that Evenings Conversation, upon which when I have made some Reflections, I will finish this Head:

FIRST, I observe that the Authors above-mentioned, viz. Dr. W--, *Watts*, and *Ridley*, were all noted Divines of the *Calvinistick* Principle, to which I add Mr. President, and may All for any Thing I know, have assented to these Compositions; some of them I know have, but tis evident notwithstanding, that no Two of them agree between Themselves, and not One of them to the Catechism, in the Proposition above-mentioned, taken in the plain obvious Sense of it. Their Principles are as different as their Faces.

SECONDLY, I observe that Confessions of Faith, &c. are nothing but a Nose of Wax: Which can be
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[turned this Way or that] just as it suits. If Time and Interest serve, such a Latitude is allow'd with Phrases, any Body may be orthodox: But if Time and Interest don't serve, then 'tis all a new Scheme, a new Religion, the Gospel knows nothing of.

THIRDLY, The imposing of human Composites, has a Tendency to make Men hypocritical and dishonest; but not to make them honest or virtuous.

FOURTHLY, The Corporation have under-valued the Religious Constitution of these Churches; by Resolves inconsistent with *the Heads of Agreement* assented to by the united Ministers formerly called *Presbyterian* and *Congregational*, which were agreed by the *Elders* and *Messengers* of the Churches in this Colony assembled by Delegation at *Say-Brook*, should be observed by the Churches throughout this Colony*. In their 5th Resolve p. 15. They say, "That every Person who shall hereafter be chosen a President, Fellow, &c. shall publicly give his Consent to the Catechism and Confession of Faith, as containing a just Summary, &c." And in their 6th Resolve, they say, that if any such Person, "shall afterwards change his Sentiments---he cannot---continue in his Post." Now the 8th Head of that Agreement, is concerning a Confession of Faith in these Words, viz. "† As to what appertains to Soundness of Judgment in Matters of Faith; we esteem it sufficient, that a Church acknowledge the Scriptures to be the Word of God, the perfect and only Rule of Faith and Practice; and own either the doctrinal Part of those commonly called the Articles of the Church of *England*, or the Confession or Catechism, shorter or larger compiled by the Assembly at *Westminster*, or the Confession agreed on at the *Savoy*, to be agreeable to the said Rule." Here we

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* See the Preface to *the Heads of Agreement*, &c. Page 95.

† Page 108.

See, 'tis fully agreed, that in these Churches, a Man shall be esteemed of a sound Judgment in Matters of Faith, or orthodox, if he acknowledges the Scriptures to be the Word of God, the perfect and only Rule of Faith and Manners; and own either the doctrinal Part of the 39 Articles of the Church of *England*, or the Confession or Catechisms, &c. to be agreeable to said Rule. It is not required that they shall acknowledge either of these human Compositions, "contain a true and just Summary of the most important Doctrines of the Christian Religion, and that the true Sense of the sacred Scriptures is justly summed up in either of these Compositions." It is sufficient that they acknowledge either of these five Compositions to be agreeable to the Scripture Rule, in the Doctrines laid down in them. Which they may be, and yet be a very imperfect Summary of the important Doctrines of the Christian Religion. The Doctrines laid down in them may be agreeable to the Word of God, and yet the Sense of the Scriptures be far from being fully and justly summed up in these Compositions. Some Articles of the Christian Faith may be contained in these Compositions; and yet many important Doctrines of Christianity not delivered in them. Besides it is not required that they shall acknowledge all these Compositions to be agreeable to the Scripture: It is sufficient that they acknowledge any *one* of these *five* Compositions to be agreeable to this Rule. Now it is very possible for a Person to acknowledge some One of These to be agreeable to the Word of God, and not be fully satisfied that the *Savoy* Confession of Faith, and the Assembly's Catechism are in every Point so. There may be Some perhaps, who may own the doctrinal Part of the 39 Articles of the Church of *England*, to be agreeable to the Word of God; and yet not be satisfied that every Article of the Confession of the *Savoy* is so: Now according to the Agreement of these Churches

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Churches, such a One shall be accounted orthodox. Or there may be Some who may own the shorter Catechism compiled by the Assembly at *Westminster* to be agreeable to the Rule of God's Word, and yet among the many Articles of the Confession agreed on at the *Savoy*, there may be some, that they may suspect not to be agreeable to said Rule: But according to the Agreement of these Churches, such are to be received as Men of a sound Judgment in Matters of Faith. As all Men are imperfect, and in some Things likely mistaken in this present dark World; it is not strange if there be some different Apprehensions amongst the best of Men, about some Things contained in so long a Confession as that of the *Savoy*. It can't be expected that every wise and good Man should think alike in every lesser Article hereof: And it would be exceeding hard to reject as erroneous every Person that cannot assent to every one of These; for Instance, all Those that believe that God created the Angels before the six Days mentioned by *Moses*, who therefore cannot assent to the whole of the first Article in the fourth Chapter of that Confession, and all those good Men who believe that the Christian Sabbath, or first Day of the *Jewish* Week, is the seventh Day of the Week reckoning from the Beginning of the World, who cannot therefore assent to the Whole of the seventh Article of the twenty second Chapter of that Confession. It is therefore provided by the Constitution of these Churches, that every Man may choose which of the Formulas he will assent to as agreeable to the Word of God. And 'tis therefore inconsistent with this Constitution to resolve, that every President, Fellow, Professor of Divinity or Tutor to be chosen, shall give his Consent in such Manner, to both the Catechism and Confession of Faith; and if he alters his Mind in any Particular, be obliged to resign. This is to take away that Liberty allowed by our Constitution.

FIFTHLY, the Corporation have undervalued, and cast Contempt upon the sacred Scriptures; by giving the Catechism and Confession the Preference, as a Rule of Faith. --- In the eighth Resolve, Page 16. They say, " That if any Doubt or Question shall arise, about any Doctrine or Position; whether it be Truth or Error; it shall be judged by the Word of God, taken in that Sense of it, which is contained and declared in said Catechism, and Confession of Faith; as being a just Exposition of the Word of God, in those Doctrines or Articles, which are contained in them." If I understand the Meaning of this Resolve, tis this; if any Dispute shall arise about any Doctrine, whether it be true or false, that Doctrine shall be judged of by the Word of God; taking the Word of God in the Sense of the Confession of Faith and Catechism. This is indeed exalting these Compositions above the Scriptures, and making the Word of God dependent on a System of Opinions drawn up by uninspired Men. 'Tis to set aside what they Themselves profess to be the only Rule of Faith; and to set up a Standard, to which both the Scriptures themselves and the Doctrines of Faith must be conformed. It is to resolve, that the Word of God must agree to these Rules, tho' Violence be offered thereunto. A forced Construction must be put upon the sacred Scriptures, if they can't otherwise be brought to agree to these Rules. This Resolve of the Corporation in Effect establishes the Compositions of Men as the only Rule and Test of the Truth and Falsehood of all religious Opinions and Doctrines. It is evident to a Demonstration, that according to this Rule, the Doctrine to be determined, is judged of by the *Confession* and *Catechism*, and that *they* are the Rule of Trial; and not the Word of God. For suppose that the Doctrine to be judged of be true, and that the *Confession* and *Catechism*

in this Point are false ; this Doctrine judged of by the Word of God, taking the Word of God in the Sense of the Catechism and Confession, will be proved to be false, tho' it be really true. This proves evidently that the *Catechism* and *Confession*, are the Rule of Trial ; and that this Doctrine has been decided by them, and not by the Word of God : For this Doctrine being true, as was supposed, the Word of God could never have proved it false ; but the *Catechism* and *Confession* being false in this Point, have proved this Doctrine to be false, tho' it be in Fact true : Consequently *they* have been the Rule of Trial, and not the Word of God. Now for Illustration, suppose three Lines, A, B, and C. A to be the acknowledged Standard ; let B, be supposed to be equal to A, and C to be a Measure unknown : Now C, is to be made equal to the Standard A, or to be judged of by A and B, in order to know whether it be equal to the Standard A, or not ; accordingly C is compared to A the Standard, but 'tis not determined whither it be equal or not ; but when being compared with B, which, is supposed to be equal to A, and finding that C and B agree, C is immediately determined to be equal to A the Standard. Question, whither A or B has determined the length of the Line C ? B has determined, it certainly : For when C was compared with A, tho' A was the Standard, there was no Determination in the Case : But C being compared with B, which is equal to A only upon Supposition ; C is directly declared to be equal to A. Consequently B in this Case is made to be the Standard ; tho' A is only so in Fact. Now A in the Argument is the Word of God, B is the Confession of Faith and Catechism, and C the Doctrine in Dispute. Now when C the Doctrine in Dispute, comes to be compared with A the Word of God, in Order to know whether it be true or false, A does not determine :

determine ; but when C comes to be compared with B the Confession and Catechism, it is instantly determined ; to be true or false, as it agrees or not ; so it is evident that the Doctrine is determined (by this Rule of the Corporation) not by the Word of God, but by the Confession and Catechism. The Truth of the Case is, that according to this Rule, the Word of God has not the least Influence on the Doctrine to be determined ; This Rule is nothing but a Blind to gull Mankind ; for tho' under a Pretence of doing Honour to the Word of God ; the Corporation have said, that the Doctrine in Dispute shall be judged of by the Word of God ; yet in Fact and Reality, it never is judged of by it, at all.

For suppose as I said before, that the Doctrine to be determined be true, and that the Confession and Catechism upon the Point be true also, the Doctrine in Dispute will be determined consequently to be true : But on the other Hand, only suppose the Catechism and Confession to be false, the Doctrine to be determined, will be proved false, tho' it be really true ; so that tho' the Doctrine in it self be true, yet it will be determined to be true or false, just as the Confession and Catechism happens to be on the Point. Now this is mathematically demonstrable, for if you suppose as before, 3 Lines A, B, and C. A, to be the Standard, B to be equal to A, but C to be a Line indeterminate ; and that C is to be made equal to A, taking A to be the Length of the Line B : Now upon the Supposition that A and B are exactly equal, if you compare C to A, and then to B, making C equal to B, it will certainly be equal to A, because A and B are equal. But it seems the Dispute is whether A or B has determined the Length of the Line C, the Corporation I conclude must say, if they would be consistent, that A has determined it. That is not the Case,

Case, B has determined it solely : And A, tho' it be the Standard, has been only a Cypher : For if you suppose B to be one Inch shorter than A, which was only equal to A on Supposition; C will be the Length of B, tho' it be an Inch shorter than A the Standard : On the other Hand, if you suppose B to be equal in Length to what A the Standard ought to be, and that the Standard A is one Inch shorter than it should be, C will be the Length of B, tho' it be an Inch longer than the Standard A. Indeed the *Jewish Talmud*, the *Arabian Alcoran*, or the Commentary of *Aly* joined with the Confession of Faith and Catechism, answer the Purpose as well as the Bible itself : For if the Doctrine to be determined, be judged of by either of *these*, taking the same in the Sense of the Catechism and Confession, the Doctrine in Dispute will be determined to be true or false, just so and no otherwise, than the Bible would have determined it, joined with the Confession and Catechism. If the President and Corporation, taking the Bible in the Sense of the Confession and Catechism, can prove one Point under Heaven to be true or false, that I cannot prove true or false in like Manner, taking either of those Compositions in the Sense of the Catechism and Confession, I will give up the Argument.

I further observe, that this Rule of the Corporation's is no Rule, because it is without any determinate Measure or Dimension.--- If the Corporation had determined, that the Doctrine or Position to be judged of, should be judged of by the Confession of Faith and Catechism, taking these Compositions in the Sense of the Word of God ; the Rule would have been a good Rule, as the Confession and Catechism would have had no Influence at all. The Word of God would then have determined the Point intirely : But as this Rule of the Corporation's is directly the Reverse, the Word of God is rendered wholly useless : So that the Rule is uncertain, having

no determinate Measure. According to the Corporation, the Confession and Catechism are the only Rule of Faith now *they* can be a Rule in no Sense but upon a Supposition that they are equal to the Word of God. For if they are not equal to the Word of God, they are equal to nothing that we know of. Now that Rule which is equal to the Word of God only upon a Supposition, may be supposed not to be equal to it; and that Rule that may be supposed to be equal to it, or not equal to it; cannot be certainly known to be equal to it: And that Rule which cannot be known certainly to be equal to it, is certainly equal to nothing of that Nature that we know of; or has no determinate Measure, consequently can never be a Rule.

I further observe, that this Rule of the Corporation, is so far from being a Rule to determine the sublime Doctrines of our holy Religion, that it is not equal to Common Sense.

The Confession of Faith and Catechism which are Part of the Corporation's Rule, and indeed the only Part that operates, must be equal to the Word of God; or not equal: If they are equal to the Word of God, then there is no Sense in using of them, they may as well make Use of the Word of God, and let *them* alone.

It may be objected, that these Compositions are a short tho' just Summary of the Word of God, and are handier for Use. Suppose it should be granted, Common Sense would say in this Case, that they ought therefore to be used, and that the Word of God should be neglected as being too burdensome for Use. If I have two Yards known to be of equal Length, and have Occasion to measure a Yard of Cloth, if one of my Yards is heavy and burdensome, the other being light and handy, Reason says I should use that which is light and handy; but then there is no Fitness or Reason, why I should Use the Other having first *made Use of this*: For if Reason would allow me

to make Use of two Yards of equal Length, for measuring one and the same Yard of Cloth; I might use ten Thousand, and so on *ad Infinitum*.

But if these Compositions are not equal to the Word of God, it would be an Affront to the common Sense of Mankind, to make Use of them as a Rule for Measuring; because upon that Supposition, the Measure of them is unknown and uncertain, as has been just now proved, which is contrary to the Nature of a Rule.

I beg Leave to give the Judgment of my Man *Tom* on this Rule; you must note that *Tom* was a Fellow who had had but an ill Education, and was possessed but of an indifferent Understanding. When I first light upon this Rule, I was pleased at the Oddity of it, and was determined to make some Experiment of it on *Tom*.

Accordingly in a few Days an Opportunity presented, one of my Neighbours wanted to purchase a Bushel of Wheat: Having settled the Price, I called *Tom*, *Tom* made his Appearance directly, upon which I ordered him to go to the Store, and measure up this Neighbour of mine a Bushel of Wheat. As *Tom* was going out I observed to him, that there were two half Bushels at the Store, and that they were both of equal Bigness; and said, *Tom* you must measure the Man's Wheat by both of them. For what said *Tom*? Because replied I, you then will be sure to do Justice. *Tom* seemed to be disgusted, turned short about and went out: But as he was going out, I heard him say, Justice or not Justice, I will use but one of them. I said nothing, however I could not forbear laughing to myself; well thinks I, *Tom* has more Sense than he imagines his Master to have. This passed off, about a Week after, this same Neighbour of mine, came for another Bushel of Wheat. I called *Tom* as I had done before, and prepared myself to receive him for I expected some Diversion

with him. *Tom* soon came in, upon which I informed him, that there was an old half Bushel in the Store, that he used to measure in ; and besides that, there was a New one I had lately bought ; and ordered him to go down with this Man, and measure him up another Bushel of Wheat. *Tom* take Notice of what I say, do you first measure the Wheat by the old half-Bushel, but do you make such Measure in the Old one, as will exactly fill the New one. Says *Tom*, is the new half Bushel just as big as the old one ? Yes said I, *I believe so*. Sir said *Tom* do you sell your Wheat by Faith, or by the Bushel ? This Question was so striking and unexpected, I found myself under a Necessity of dismissing *Tom* as soon as possible ; I therefore put on the best Countenance I was capable of, and told *Tom* to go off directly, and do as I had ordered him. *Tom* stared upon me a While, with an Air of Contempt, and then broke forth and said, Master you are as cunning as a Serpent about every Thing in the World, but only about half Bushels. And so *Tom* made his Exit.

One Reflection shall finish my Observations on this Rule, which is this. That this Rule deprives Mankind of the Bible, as effectually as the Church of *Rome* have done it : And in a Method far exceeding Theirs in Cunning ; and with less Noise and Bustle. The *Roman* Clergy tell the People, that the Resolves of their Church are infallible ; and that their Explanations of Scripture, are not to be doubted of, seeing the Interpreters are infallible also. They tell them, that the Bible is full of Mysteries, and is therefore above the Capacities of common People ; and that if they were allowed to use it, they would unavoidably believe damnable Doctrines : That it is much safer for them therefore to be denied the use of it and have *Pater Noster's*, *Beads* and *Crucifixes* made ready to their Hands, &c. And by this Means they persuade the honest common People to give up their

Bibles :

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Bibles : Tho' tis with much Difficulty, for after all, the People are hardly persuaded to believe their Church to be infallible, because they see so many Things that look like Fallibility and Contradiction : And not only so, they are sensible that many of their Priests have no more Sense or Honesty than They have; and consequently don't so readily perceive their Connection with Heaven they so much boast of: And have therefore the less Confidence in their pretended infallible Exposition's of Scripture. But this Rule of the Corporation's is attended with none of these Difficulties, in the Minds of common People; for they lose their Bibles without so much as missing of them when they are gone. Propositions by this Rule, are to be determined by the Word of God, taking the Word of God in the Sense of the Confession and Catechism : Only model these Compositions and you may prove any Position or Doctrine to be either true or false, just as you have a Mind : The Bible is out of the Question, and if this Rule should obtain a Sanction, would soon be out of the World, as to any Use that could be made of it.-----If the Corporation have not by this Rule disgraced and undervalued the Scriptures, I defy the Church of *Rome* itself to do it.---

I am sorry that our holy Religion should be betrayed and prostituted by its Friends; by Those I mean that should be so in an especial Manner, as they are appointed for its Defence : And that I have any Occasion to vindicate it from the Disgrace cast upon it, by Those who are bound by Conscience and a double Interest to support it; as 'tis out of Character for me, who am a Layman : But as I have undertaken it for the Honour of the purest and best Religion, and for the Security of the undoubted Right of Christians, let this serve for my Apology.

I also beg Leave to make some Observations, on what Mr. President calls a new Scheme of Divinity, Pag. 19. Which odd and surprising Representation

seems neither to be grounded in the Truth of Things, nor calculated to support the *New-England* Doctrines; but only to amuse and confound the Minds of Men; and to raise up a Spirit of Jealousy and Censoriousness in the Land. Mr. President has drawn up a Scheme of Religion, which I think ought to be called after his own Name, *Clapism*, as being his own Invention, and having no Existence before it was coin'd in his own Brain. Now I would in the first Place observe, that Mr. President designs to intimate, that there are Numbers in this Country who believe those Doctrines; and that it was doubtless his Intention to persuade Mankind to believe that there were some of that Sort of Men in *New-Haven* in particular. That Mr. President designed to make People believe, that there were Numbers of Men, in this Country believed the Propositions contained in his new Scheme, is evident, both from the Introduction he makes to it, and his Observations upon it. In Pag. 18. he quotes the Doings of the *General Association at Middletown*, in which are these Words, "this *Association* apprehending that various Errors contrary to the Doctrines owned in the Churches of this *Colony*, are prevailing in the Land, &c." And in the same Page he says, "altho' the Protestant Churches in general, and those of *New-England* in particular," have been thus fully fixed and established in the pure Doctrines of the Gospel; yet sundry Persons of late, have risen up openly to oppose and deny them; and have by various Means endeavoured to introduce a new Scheme of Religion, and an easy Way of Salvation, unknown to the Gospel of *Christ*. And when he has recited his New Scheme, he begins Pag. 23, to observe upon it in this Form. "The Reading of this new Scheme of Religion, will doubtless differently affect the Minds of different Readers, some will be filled with Indignation, &c. Others will be grieved and provoked to see their whole

" whole Scheme expos'd to open View &c. " Now 'tis not reasonable to suppose, that the President has wrote this Piece for the sake of those Gentlemen from whom he says he has collected this Scheme, in Order to convince them of their Errors; and that he imagined that People here and here about, were not interested in them; because had that been the Case, he would have sent these Pieces home in a Body, to be distributed among those Men and their Disciples; and not have industriously distributed them in this Country where there could be no Use for them, on that Supposition, that those Errors were not here imbibed: From whence every One will be induced to believe, that the President designed they should understand, that those Errors were prevailing in our Land; not only so, I believe, for Reasons hereafter to be mentioned, that he designed the Country should believe that there are Numbers who believe them in *New-Haven*. Tho' I believe there is not one Man of that Persuasion in that Place.

Secondly, I OBSERVE that this new Scheme of Divinity as the President pleases to call it (for I Question whether any other Man would have found a Name for it) consists principally, of a Number of odd out of the Way Errors, collected from sundry Men in different Parts of the World, that had no interest in, or Connection One with the Other: By this I would not be understood to mean, that either of these Men, held such a Set of Principles, that no one of the rest of Them could consent to one single One. for those two Sticks must be inconceivably crooked, which when they come to be put together won't touch so much as in one Point; my Meaning is, that those Men's Principles taken together, no Ways agree One with the Other; and that Doctor Taylor's Principles taken systematically, no more agree with Chubb and Ramsey, than Doctor Watts's; and that there was no such Agreement between the Principles of these Men; that

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that could make them a Scheme or a System; I never understood that these Men imagined that their Principles had any peculiar Connection one with the other; or that any Body imagined (the President excepted) that they were of one Class, as to Principles, * and believe they never could be reconciled by any fair Method of Dealing; however a Man of any tolerable Ingenuity (if he will give himself the Liberty) may take a Number of Authors (let them be never so different in their Principles in the Main) and collect single Propositions here and there to serve his Purpose, and by putting of them together, with his own Comments upon them, may juggle and conjure up Something that looks as tho' there was some Sort of Connection between the Principles of these Writers, and may if he pleases call it a new Scheme of Divinity. The President I imagine was sensible that this Exception might be taken, to his Method of Proceeding, which made him say, Pag. 19 " Altho these Authors do not perfectly agree among Themselves, yet their Scheme in the Main, " is tolerably consistent with itself, &c. " Whatever Consistency there is between them, is principally owing to the President's putting them together in this unreasonable Manner.

Thirdly, I OBSERVE, that this new Scheme of Divinity, so called, is no Scheme in the President's Sense,

- My charitable Reader, will be surpris'd at the President's Treatment of Mr. Taylor when I tell him, that the University of *Glasgow* in *Scotland*, where the *Calvinistic* Principles are taught with the utmost Care; have lately confer'd the Honour of a Diploma for a Doctor of Divinity on him; tho' the President has had the Assurance to tell the World, that he is One of this new Scheme, and has ranked him, among Men suspected to be Deists. Has this Honour been confer'd upon him by this University, for preaching a Scheme of Divinity unknown to the Gospel of CHRIST? or don't they know the Man as well as the P.? or are they less acquainted with the Religion of the Gospel?

Sense, there being no Number of Men who believe it; and it is to be doubted whether there be so much as one Individual.

EVERY Body understand, and 'tis evidently the President's Meaning, that there are a Number of Men who believe those Propositions, that he has enumerated under his new Scheme, to be the Principles of the Christian Religion; and that *they* use their utmost Endeavours to promote and propagate them as such. First then I observe, that even these Men themselves, from whom the President says, he has collected these Principles, never could be said with any Propriety or Justness to believe them; in that Sense especially, that the President would be understood to mean: The President would have us understand, not that one of these Men believed one of these Propositions, and disbelieved the Rest, and so on; no, but that these Men believed these Principles generally, and that Others had imbibed them, as a Set of Principles that *they* believed. See Pag. 23. where the President speaking of the Effect that the Reading of this new Scheme would have says, "Others will be grieved and provoked to see their WHOLE SCHEME exposed to open View, since they find it most politick to conceal some Parts of it, till they can get the Minds of Men pretty well rivetted into the rest. In Order therefore," says he, "to bring Men to an Indifference, and prepare them by Degrees for the Reception of this *new Scheme*, sundry Artifices, have been used, &c." Now by this *new Scheme*, 'tis impossible that he wou'd have us understand one single Proposition, but the Whole of these Propositions; and the Whole thus taken together, is what he calls the *new Scheme*. Now I say in this Sense, these Men never believed this Scheme, tho' he has father'd it upon them, by putting these Propositions together, and making of them a Scheme of these particular Men.

Men. I would ask the President, whether there was any more than one of these Men who believed the Salvation of Devils? The President must say, no, this can't be Part of his new Scheme then. Can that Thing or Proposition, be Part of a Scheme which a Number of Men have agreed to promote and prosecute, which only One approves, and all the Rest disapprove of? Now this is true with Regard to the Bulk of those Errors, which the President has collected; the President I believe can't deny it. *Ramsay* believed one Proposition, the Others disbelieved it; *Chubb* believed another Proposition, the Others did not. If these Propositions thus collected into a Scheme, were offered to either of these Men, and the Question was put, do you believe this Scheme? I am perswaded either of them might justly answer, no. This would be an honest Way or proving whether this *new Scheme*, be really a Scheme of these Men, or not. Let the President state the first Proposition, and see how many of those Authors he refers to, will agree to it as true, and so on through the whole *Scheme*: If they will generally agree to these Propositions, I will allow it to be their Scheme; if they will not generally agree to these Propositions, it ought not to be called their Scheme: If the President will make this Experiment, I will venture to say, his Scheme will be so contracted pityful a Thing, that he will never give the Public a Sight of it. Indeed these Men so far as I am acquainted with them, in my Opinion, are so far from being united in one Scheme of Principles, and their Sentiments are so very peculiar to Themselves; they are not capable of being united and brought into one Scheme.---There is an Agreement between *Ramsay's* Principles taken by themselves, there is also an Agreement between Doctor *Taylor's* Principles thus taken; but there is no Agreement between the Principles of these two Men when compared

red together; and 'tis no Dispute with me, whether Doctor *Taylor* or Mr. *Clap*, would best agree to *Ramsley's* Principles; it is reasonable to believe Mr. *Clap* would like them the best, for this Reason, *Ramsley* is a strong Advocate for Original Sin as well as Mr. *Clap*. Now this fundamental Doctrine; Doctor *Taylor* denies in the President's Sense of it. Now as this Doctrine of Original Sin, is a fundamental Doctrine in Mr. *Clap's* Opinion; a Fact, which in his Sense of it, laid the Foundation of *Christ's* coming into the World and dying; and that all the Doctrines of Grace are built upon it, and evidently suppose it; and consequently, that all Doctrines of Religion that do not suppose it, or are not built on that Foundation, are false and unscriptural. How could Mr. *Clap* be so very ingenious, as to reconcile Dr. *Taylor* who denies it; to *Ramsley* who affirms it? This is a plain Proof on Mr. *Clap's* own Principles, that there was no Agreement between the Principles of these Authors, that deserved so much as the Name. I would farther say, that 'tis my Belief, that there is no individual Man existing that believes this Scheme. It is obvious that a Man does not deserve to be call'd of this or that Sect or Scheme in Religion, because he believes one or two of the Principles of that Sect or Scheme. If so, *Ramsley* might have been dub'd a *Calvinist*; on the contrary 'tis evident, that a Man may disbelieve some Principles of a Sect, and yet may properly be said to be of that Sect; otherwise *Calvinism* would have no being. If a Man believes such, or so many, of the Principles of a Sect or Scheme, as that he may be said in the Main to believe them; then he may be said to be of that Sect or Scheme. Now in that Sense I don't believe, that there is any Man, that believes Mr. *Clap's* new Scheme of Religion; one Man may be found to believe one of these Principles, another Man may believe another, possibly; but that any Man can be found who believes them in the Main, so that he may be

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said, with any Propriety, to be of that Scheme; I take the Liberty to disbelieve, until Mr. *Clap* produces an Instance. I hope the World will think that it is incumbent on him to prove, in as much as he is upon the affirmative Part of the Question; as yet we have nothing but his GREAT SAY so for it. Which I am persuaded, some will think not Sufficient.

FOURTHLY, I observe upon this new Scheme, that 'tis a mean, base, wicked Treatment of Mankind; and deserves no better Name than a scandalous *Libel*.

People understand from reading this Piece of Mr. *Clap's*, and indeed 'tis the honest Understanding of it, that there are many Men in this Country who believe these Errors contained in his new Scheme; and that They are engaged with all their Power to promote and propagate them. I have heard People ask the Question (having read this Piece) is it possible that there should be any Men in the Country or in *New-Haven*, ('tis generally understood that *New-Haven* is especially aimed at) who believe such monstrous inconsistent Principles? Now I believe it may be said with Truth, that there is not one Man in *New-Haven* or in this Country, that believes these Errors; his Representation therefore, must be looked upon as injurious and un-Christian-like. This Representation that he has made, I take to be without any just Foundation; and that it was done with a studied fixed Design, to blacken a Number of Gentlemen in the Government, and particularly, in *New-Haven*. The President never could have thought it worth his Pains, to have made this Bustle about his *new Scheme*, had it not been his Design to persuade the People to believe, that there were Numbers who had imbibed these Errors, in the Country. I would therefore ask Mr. President some Questions, and desire that if he should ever write a Supplement to his new Religion, he would answer them. "Who are the Men that say,

" the

they have first determined what the Punishment should be, and then have had nothing to do, but to make *Hereticks* as fast as they could. And this Scheme of the President's is the best to make *Hereticks*, that has ever been invented: And Those that are pleased with this Sort of spiritual Contrivances, will doubtless give him the Honour of it. "There is no End" (says an Author) of Imputation of *Heresy*; a Charge always denied, and generally returned: To Men of Charity and Sense the very sound is stale and foolish; and is scarce ever any other than the Language of Craft and Bigottry; of Knavery and Folly." In short this *new Scheme* is a scandalous *spiritual Libel*, and deserves no better Name.

BUT if this Scheme is without Foundation, as has been observed; this Question will naturally arise, what could move the President to make such a Representation? There are several Things; first, I imagine he has made this Representation with a View to acquire a Name and a Reputation, as an Advocate for Orthodoxy, and a Reformer of the Errors of the Day. It is natural to every Man, but to some more than others, to be fond of a Name and Reputation amongst Men, and this Principle is sometimes so powerful in some Men, that it often prompts them to very indirect Methods in Order to obtain it: All Men have a greater or less Thirst for Honour, but pursue very different Methods to acquire it; *Alexander* the Great and *Pompey*, determined to gain it by the Sword, *Sir Isaac Newton* by Learning, *Demosthenes* and *Cicero* by Oratory; but Some, of a more *monkish* Cast, have determined to gain it by appearing zealous Advocates for Orthodoxy, and by setting up to be Reformers of Mankind; and when Men have determined to gain Honour in either of the Ways, they generally pursue it with unwearied Application, and are very liable to over act their Part; and in none of these Ways more than in the last: For it has often been observed, that
many

Many of those Men who determined to make a Character by becoming zealous Reformers; having been so unlucky as to live in better Times, than they were aware of, (or possibly hoped for) have been obliged to make a great many Errors, in Order to have the Credit of unmaking of them. Religion has something most valuable and interesting in it, in the Opinion of Men in general: Consequently those Men that have espoused it's Cause in a proper Manner, have justly merited among Men the greatest Honour, upon this Footing; therefore we account for the many false Messiah's, Impostures, and *Jham* Reformers that have risen up in the World.---As our Religion has cost us dear, seeing our Progenitors left their pleasant *European* Seats for the sake of it. See Pag. 3 of the President's Piece. 'Tis natural to suppose we shall highly esteem those Men who appear as zealous Advocates in it's Cause; which possibly may be the Reason why the President has set up in this Day as a Reformer; but 'tis very unhappy, and may prove very unfortunate to him; that he has taken such unwarrantable Methods to accomplish his Design; and instead of vindicating the Doctrine of our Fore-Fathers, has opposed their professed Principles; and render'd us a Derision to the People of different Sentiments.

SECONDLY. I imagine he has made this Representation with a View, to acquire more Power, Authority, Influence and Riches in the Country: 'Tis reasonable to suppose, that we shall be very ready to intrust such Men with Power and Authority, &c. who take such extraordinary Care of our Souls: This has been the very Engine by which the *Roman* Clergy have enslaved the common People; and by this Means have got their Lives and Estates into their Hands. The Consequence is, that by this Means the People become the most abject Slaves and Beggars, and the Clergy reign Lords of the World. The Clergy say, " That the Priesthood is a Princely Power, great " and

" the only Design and End God had in the Creation,
 " is the Happiness of the Creature ?" I would have
 Mr. President understand me, for by the Term *only*
 I mean to be understood *one* End or Design exclusive
 of all Others ; and not as the Corporation have under-
 stood the Word *only*, inconclusive of two or three
 more. See my first Observation on the Resolves of
 the Corporation, Pag. 16. " Who are the Men, in
 " *this Country* (for this is to be understood in every
 " Question) that affirm God has no Right over his
 " Creatures as Creator ; but only as Benefactor ?
 " Who are *They* that affirm, that the only Criterion of
 " Duty to God, is Self-Interest ? Who are the Men
 " who say, that the natural Tendency which Things
 " have to promote our own Interest, is the sole Cri-
 " terion of moral Good and Evil, Truth and False-
 " hood, Duty and Sin ? Who are *They* that say we
 " ought to have no Regard to God, but so far as
 " he may be a Means or Instrument of promoting
 " our own Happiness ? Who says, that every Man
 " is now born into the World in as perfect a State
 " of Rectitude, as *Adam* was created, and has no
 " more a Disposition to Sin than he had ; and in all
 " Respects stands as fair for the Favour of God as
 " *Adam* did, not being obliged to be conformed to
 " any Standard of moral Perfection ; but only to
 " pursue his own Interest and Happiness ? Who are
 " *They* that say, that God's Foreknowledge don't ex-
 " tend to the Actions of free Agents, because they
 " are not Fore-knowable ? Who are *They* that say,
 " since Sin is nothing else but a Man's not pursuing
 " his own Interest so well as he might, no Punish-
 " ment is properly and justly due to him, but only
 " that he should suffer the natural ill Consequences of
 " his own Misconduct ; consequently no Satisfac-
 " tion is necessary in Order to the Forgiveness of Sin,
 " and therefore CHRIST did not die to make Satis-

"faction for Sin ? Finally, who are the Men in this
 "Country that believe the Salvation of Devils ?"

Now these Questions, containing the Bulk of the Errors in the Presidents new Scheme, I should be glad he would attempt to Answer them ; but I never expect to see an Answer to these Questions particularly, for I believe there is no Answer to be given to them that will suit the President's Scheme, that will be satisfactory to any honest Man provided he is judicious.---I would add, that after the President has said, that there are Numbers of Men who believe the Errors contained in his new Scheme, he proceeds to say, that these Men believe, "there are no fundamental Principles in Religion, or any certain Set of Doctrines necessary to be believed in Order to Salvation," that that is Truth to every Man, that he believes to be Truth, &c. And represents them as making little or no Difference between *Christianity*, and *Mahometism*, and refined *Heathenism*, except in some external Rites and Ceremonies ; and that in their Belief, *Moses*, *Zoroaster*, *Jesus Christ*, *Apollonius Tyaneus* a heathen Magician, and *Mahomet* the grand Impostor, are about upon a Par, Pag. 26. In a Word that They had embraced a Scheme that is intirely subversive of the Gospel of CHRIST.

Now this is the Character, the President would have his Readers believe, some Men in the Country justly deserve. How base the Representation ! 'Tis or should be, beneath a Gentleman to make such a One, and a Dishonour to the President of a *Christian College*. 'Tis so contrary to the Spirit and Temper of our Religion, that none but an ill-natured *Christian* could be guilty of it. In Fact this Piece of the President's, is nothing but a motly Mixture of Errors, thrown together with a View to render a Number of Men odious to the rest of Mankind ; and this done under a Cloak of Orthodoxy : For while he pretends to serve Religion, he does in the most unchristian

Manner

Manner, slur and defame his Neighbour. Men's Characters, more than Life, are valuable; but as valuable as they are, and notwithstanding they are so well secured by sacred Authority, and tho' our Attempts to deprive our Neighbours of their good Name, generally meet with universal Abhorrence; yet some Men to serve a Scheme, will run the Venture of all these Things, to attack and destroy the Reputation of their Neighbour. And this Piece of the President's is in my Opinion full Proof of this Fact: For 'tis the most apparent Violation of all the Rules of christian Charity, that can well be imagined. Every Christian therefore, that has a Character to lose, ought in Conscience to bear his Testimony against it. For I'll venture to say, that there is no Man's Life so inoffensive or his Principles so just, but let me take the President for my Example, and I won't fail of rendering of him detestable in the View of Thousands; in a Word, if the Scripture can justify such a Treatment of our Fellow-men, the Christian Character is intirely without any Security or Safe-guard.

Suffer me now to give you a Specimen of the President's Conduct. Suppose I should ransack the World, *Christian* and *Pagan*; as well the Enemies as the Friends of Christianity, as well Chronologists and Philosophers, as Divines; and should from them collect a Number of Errors. Suppose the Errors thus collected, should be partly Errors in Theology, partly in Philosophy, and if they were partly Chronological it would answer as well, and should call this Collection a new Scheme of Religion; suppose also that one of these Errors should be the Presidents, tho' it be an Error only in Chronology; which Way will the President clear himself from the Imputation of believing all these Errors? He will be included in this new Scheme! And has no other Way to get rid of it, but to swear himself out; and People might believe him

him as they thought proper. Then I could adopt his own Language and say, "he is grieved and provoked, to see his whole Scheme exposed to open View; since he found it most politick, to conceal some Parts of it, till he could get the Minds of Men pretty well rivited into the rest," I then could affirm that Mr. President was one of this *new Scheme*; and not saying which was his particular Error, I could charge him with the Whole; and by drawing Consequences from these Principles, I could prove he denied original Sin, the Divinity and Satisfaction of CHRIST, or any other Doctrine whatsoever. And could then proceed and say, that he made but little Difference between *Christianity* and *Mahometism* or refined *Heathenism*, and could jumble *Moses*, *Jesus Christ*, *Zoroaster*, *Apollonius Tyanicus*, and *Mahomet*, with as much Pertinency, and with as good a Grace as he has done. But would any Men, capable of distinguishing, judge, that the President had really imbibed these Errors, because I had thus ranked and included him? No! But they might judge, and justly, that I had a Design to render him odious to Mankind. This doubtless was the President's Design in his new Scheme.

I should be glad if the President, would give his Opinion honestly, what Punishment should be inflicted upon these *Hereticks*? This probably would disclose another *NEW SCHEME* (a Scheme, possibly, to purge both Church and State) for in my Opinion, 'tis an Engine part of whose Use will be to play a Device upon the State, under the Name of Orthodoxy; and when the State is flung into such Confusion as the Churches are, 'tis ten to one, that in this universal Trundle of Men and Things, if some unexpected Spokes don't turn Uppermost. (There is no End to religious Tricks!) It has often been observed that when Men have had particular Designs of their own to Answer, which must be affected by the Cry of *Heresy*; they

and more venerable then that of the Emperors
 that the Spiritual Government (that is, a Govern-
 ment of Priests) is farther above the civil Power,
 then Heaven, is above Earth; and that greater Pu-
 nishment is due to an Offence against a Priest, then
 to an Offence against a King; and that 'tis the Royal
 Office of Kings and Queens, to carry the Priests
 in their Bosoms, or on their Shoulders, &c."
 Power (says an Author) in Priests, begets Pride;
 and Vassallage, begets Baseness and Poverty in the
 People."

It has generally been a Complaint against the
 Clergy, that they are very fond of interesting them-
 selves (not in Religion) but in every Affair of State;
 and all, to acquire Power, Authority, and Riches.
 How much now, unlike to this has been the Con-
 duct of Mr. President? How officious has he been in
 all Affairs of a civil Nature? scarce any Man in our
Assembly for some Years has had more Concern in the
Assembly than he, if one might judge by his constant
 Presence there: How punctual is he in his Atten-
 dance upon all our *General Associations*, and how very
 officious? In short he affects to be chief Dictator
 there. Tho' he has no Right or Concern there, any
 more than any other Man, if it be not Power, Au-
 thority, &c. that he aims at; for what Reason, does
 he crowd himself into all these Affairs, both of a civil
 and religious Nature?

I am persuaded, if the President could by any Means
 content himself, with his own proper Business, and
 let alone such Affairs, as do not belong to him; and
 would spend, as much Time, and Thought, and
 Strength, to instruct the Students in Divinity; as he
 spends in Matters that don't concern him; *College*
 would be well provided for in that Respect, and it
 would save the Government the Expence of main-
 taining a Chaplain at *College*, which will be a saving
 of 1500 or 1800l. *per Annum* (an Expence worth sav-

ing, at this Time especially, when the Government is so much involved) to this it will be objected, that a Chaplain will be at the Expence of the *College*. This may be true in a Sense, I own, but then the Government will be importuned, to raise as much Money for some other Purposes, which might as well be answered by this very Money. I proceed to say,

THIRDLY, I imagine He has made this Representation with a View to take off the Attention of the Country from *A. Z.*

THIS Gentleman in his Consideration of the present State of the *Colony*, hinted that the 100 £. Lawful-Money, that had been paid annually for many Years to the *College*, was not wanted any longer for the Support of the Officers of the *College*; and that there was no Expediency in settling a Minister of the Gospel at *College* at present, under the Name of a Professor of Divinity;---and that the Meeting for public Worship in the *College-Hall*, is upon the same Footing with the seperate Meetings in the Government.

THESE Hints gave great Offence to Mr. President: And sundry Methods were taken to discredit them. They were ridicul'd in a Way of Drollery, and endeavour'd to be laugh'd out of Doors, as proceeding from a Club of *Hereticks*. And an Answer was attempted to *A. Z.*'s Letter. But after all, the Public were not satisfied that there was not a great deal of Justice in *A. Z.*'s Remarks: Especially after his large Reply to said Answer; in which he plainly made it appear, that instead of a direct Answer, he had been turn'd off, with Reflections upon Dr. *Taylor* a Divine of *Old-England*, and an Outcry against *Heresy*: Which were nothing to the Purpose. And in which he critically examin'd Mr. President's Notion of *Colleges*; and produced so many Authorities to prove that Mr. President was mistaken, and to support and vindicate what himself had hinted in his Letter, that

it was thought by Many, he would prevail in the Controversy. It is certain his Letter and Reply had made great Impressions upon the Minds of the Multitude; and it was not easy to efface all these Impressions, by scattering about privately, Jealousies and Suspicions concerning the Design of *A. Z.*; and a satisfactory direct Answer would be very difficult. What shall be done then? Why, Sound an Alarm in the Land! Cry aloud and warn the People, that a before unheard of Monster of *Heresies*, is coming in like a Flood upon the Land; that the *Colleges* and the Churches will be born away therewith, unless there be a Divinity Teacher set up in the *College*, and the Officers of the *College* and the People of the Land soon intrench themselves behind the *Savoy* Confession and the Assembly's Catechism! This may surprise the People; and make them imagine there are greater Things to attend unto, than the Representations of *A. Z.* I make no Doubt but Mr. President intended this Piece of his should serve instead of an Answer to *A. Z.*'s Reply, and draw off the Attention of the Publick from all he had said, to these odd and astonishing Errors, which he pretends to find prevailing in the Land, and which he omits no Opportunity to insinuate Mr. *A. Z.* is a Patron of.

FOURTHLY, I imagine the President has wrote this new Scheme, and made these Representations, in Justification of his own Conduct.-----Here lies the Stress of the whole Affair. The President's Desire of Power and Grandeur is boundless. The more Officers, as Professors, Chaplains, Tutors, &c. he has under him, the more august will he appear. With this View he has doubtless separated the *College* from *New-Haven's* first Society; that he might with a better *Grace*, introduce a Professor, or rather a Chaplain. Now whether the *College* had a Right to set up a separate Worship by themselves or not; or whether Peoples Dislike to it was just, is not my Design to deter-

mine; but so it was. The greater Part of the Government disliked the President's Conduct in this Affair, and it occasioned very warm Debates. In short, this Affair met with so general a Disapprobation, that the Government thought proper to shew their Dislike to it, by cutting off an annual Grant, made by the Government to the *College*, of one hundred Pounds Lawful-Money, *per Annum*. This was unexpected and surprising to the President; and doubtless gave him some uneasy Apprehensions, of the Consequences that might follow from the Government's general Dislike. Something must therefore be done, in Order to appease the People; to this End it was first said, that as the *College* was a School of Learning, and as the Students were above the Rank and Capacities of common People; they wanted Instruction more suitable to their Characters and Circumstances; and that such Discourses as mixed Assemblies were generally entertained with, were not proper for them, &c. But this Pretence, tho' it was plausible, did not effect the Thing. Other Arguments were used; but to no Purpose, People still grew more and more uneasy. At Length it was said that Mr. Noyes, the Minister of the first Society of *New-Haven*, where the *College* used to attend, was a poor Preacher; that his Discourses were unstudied and flat, and no Ways edifying: And that it was highly reasonable, that the Students should have a better Pattern of Preaching set before them; and especially, as many of them were designed to be Preachers of the Gospel themselves. This Argument however was insufficient to effect the Thing designed, the Uneasiness of the Country still increased. Now comes the *fatal Engine*. Ring the Bells backward! The Temple, the Temple of the Lord is on Fire! The *Church* is in Danger! This Cry of the Church's being in Danger, has been a religious Cloak, under which the most wicked flagitious Crimes have been perpetrated: Witness all the His-

ories

tories of Persecutions. The Cry of *Heresy*, is more
 surprising to Mankind, than the Cry of Fire; as
 the Consequences have generally been more terrible
 and awful. This is the President's last Argument
 and Refuge, if he don't make his Market of this,
 he will fail in his Design. The President perceiving
 that the abovementioned Arguments were insuffi-
 cient, to justify his Conduct, in the Opinion of the
 Government, is obliged to make Use of this, viz.
Heresy. I observed heretofore, that it was doubtless
 the President's Design to make the Government be-
 lieve, that Men in *New-Haven* had imbibed the Er-
 rors contained in his new Scheme. He does not
 charge particularly, this would be too much pointed;
 He might be put to the Proof of it in that Case, which
 I believe he would not choose: He had rather charge
 at large, where no One in special can oblige him to
 prove; and yet in such a Manner, that Those he aims
 at, cannot escape the Imputation.--The Sum and Pur-
 port of the President's Peice, being cleared of all it's
 Disguises, is this, *New-Haven* first Society is become
 corrupt in the Faith, 'tis therefore of dangerous
 Consequence, that the *College* should there attend:
 The Students are in Danger of imbibing the grossest
 Errors, and damnable *Heresies*; for that Society have
 embraced a Scheme of Religion the Gospel knows
 nothing of, a Scheme intirely subversive of the Chris-
 tian Religion. In a Word their *Christianity* is no bet-
 ter than *Mabometism* or refined *Heathenism*; and in
 their Opinion *Jesus Christ*, the Impostor *Mahomet* and
Apollonius Tyaneus a Magician, are much alike.--If the
 President can make the Government believe that this
 is truly the State of *New-Haven* first Society; they
 will justify his Conduct, in endeavouring to withdraw
 the *College*; and as this therefore seems to be a turn-
 ing Point, not only with the President, but with
New-Haven first Society; I am determined that the
 Government shall have a just Representation of the
 State

State of *New-Haven*, respecting this Matter: By which I persuade myself, every impartial Judge will be convinced upon good Evidence, by Votes of the Church and Society lately made, shewing their Soundness in the Faith and inviolable Attachment to the Religious Constitution of the Government, as well as by an Accommodation which has lately been attempted between the first Society of *New-Haven* and the *College*, which shall also be justly represented, that the President's Representations respecting this Matter, have not been agreeable to Truth: And consequently, that he has made all this Outcry and Bustle, to serve a Scheme of his own,

I suppose it will be thought, that I am of too suspicious jealous a Temper: However 'tis my Opinion that the Government will soon be convinced, that my Suspicions are well founded. 'Tis well known that the President some Years passed, was violently set against, what has by Way of Contempt been called *New-light*. And that he shewed his abundant Zeal this Way, in expelling the two *Cleaveland*'s from the *College* for attending upon a separate Worship at *Canterbury* on the *Sabbath-day*. And that he justified his Conduct by this *Argument*, that it was absurd to suppose the Government would support the *College*, while at the same Time its Members countenanced and upheld Meetings for publick Worship, set up in Opposition to the Constitution of the Government; which the Government as such, neither knew or owned; for this had a direct and natural Tendency, to introduce all the Confusion and Disorder into the BODY POLITICK, that could well be imagined. How many Acts have the Rev. Corporation, in Years passed, made to secure themselves from those Disorders, and to put them out of Countenance, and prevent the Prevalency of them as much as possible? And even at this present Time, the President, is constantly complaining to the Board, that so long as the
College

College don't worship in the *College-Hall*, he is unable to keep the Students from going to the New-light Meeting in *New-Haven*; and the Corporation it seems judge that Argument is forceable, if true. But with Regard to the President, there is good Reason to suppose that 'tis all a Farce and a Dissimulation. For I can't understand, that the President pretends to punish any Disorder of this Nature, or even so much as to remonstrate against the Practice; especially in such a Manner, as that the Students can possibly understand him to be in earnest; if they did, they never would in so open publick a Manner, and on the Sabbath, flock to that House. The President is capable of Governing that Society; and doubtless would do it, did he not design to make a Handle of that Disorder with the Corporation. If it be a Disorder why don't he punish it? If it be no Disorder, why does he complain of it? But no such Thing! Would not one be ready to mistrust, from such a Conduct as this, that the President would bear with, or do almost any Thing to carry a Point? The Students must worship in the *College-Hall*. This his Heart is bent upon, and every Thing must truckle to this *Grand Affair*. And why? What Reason is there for it? Why says the President, in his Tours through the Country, the good Effects of the Students Worshipping by themselves in the *College-Hall*, are very apparent; they are remarkably orderly and governable, and a very serious religious Turn of Mind is visible through the Whole. Every Thing must be said to serve a Turn! Tho' 'tis well known to the Tutors, and to the whole Town of *New-Haven*, that there han't been in seven Years, so many and great Disorders practised in that Society; as have been committed since the *College* worshipped by themselves. Such open avow'd Contempt of Authority, riotous Frolicks, Gaming, &c. These Disorders probably would have been, if the *College* had worshipp'd where it used to do.---But see-

"faction for Sin? Finally, who are the Men in this Country that believe the Salvation of Devils?"

Now these Questions, containing the Bulk of the Errors in the Presidents new Scheme, I should be glad he would attempt to Answer them; but I never expect to see an Answer to these Questions particularly, for I believe there is no Answer to be given to them that will suit the President's Scheme, that will be satisfactory to any honest Man provided he is judicious.---I would add, that after the President has said, that there are Numbers of Men who believe the Errors contained in his new Scheme, he proceeds to say, that these Men believe, "there are no fundamental Principles in Religion, or any certain Set of Doctrines necessary to be believed in Order to Salvation," that that is Truth to every Man, that he believes to be Truth, &c. And represents them as making little or no Difference between *Christianity*, and *Mahometism*, and refined *Heathenism*, except in some external Rites and Ceremonies; and that in their Belief, *Moses*, *Zoroaster*, *Jesus Christ*, *Apollonius Tyaneus* a heathen Magician, and *Mahomet* the grand Impostor, are about upon a Par, Pag. 26. In a Word that They had embraced a Scheme that is intirely subversive of the Gospel of CHRIST.

Now this is the Character, the President would have his Readers believe, some Men in the Country justly deserve. How base the Representation! 'Tis or should be, beneath a Gentleman to make such a One, and a Dishonour to the President of a *Christian College*. 'Tis so contrary to the Spirit and Temper of our Religion, that none but an ill-natured *Christian* could be guilty of it. In Fact this Piece of the President's, is nothing but a motly Mixture of Errors, thrown together with a View to render a Number of Men odious to the rest of Mankind; and this done under a Cloak of Orthodoxy: For while he pretends to serve Religion, he does in the most unchristian

Manner

Manner, slur and defame his Neighbour. Men's Characters, more than Life, are valuable; but as valuable as they are, and notwithstanding they are so well secured by sacred Authority, and tho' our Attempts to deprive our Neighbours of their good Name, generally meet with universal Abhorrence; yet some Men to serve a Scheme, will run the Venture of all these Things, to attack and destroy the Reputation of their Neighbour. And this Piece of the President's is in my Opinion full Proof of this Fact: For 'tis the most apparent Violation of all the Rules of christian Charity, that can well be imagined. Every Christian therefore, that has a Character to lose, ought in Conscience to bear his Testimony against it. For I'll venture to say, that there is no Man's Life so inoffensive or his Principles so just; but let me take the President for my Example, and I won't fail of rendering of him detestable in the View of Thousands; in a Word, if the Scripture can justify such a Treatment of our Fellow-men, the Christian Character is intirely without any Security or Safe-guard.

Suffer me now to give you a Specimen of the President's Conduct. Suppose I should ransack the World, *Christian* and *Pagan*; as well the Enemies as the Friends of Christianity, as well Chronologists and Philosophers, as Divines; and should from them collect a Number of Errors. Suppose the Errors thus collected, should be partly Errors in Theology, partly in Philosophy, and if they were partly Chronological it would answer as well, and should call this Collection a new Scheme of Religion; suppose also that one of these Errors should be the Presidents, tho' it be an Error only in Chronology; which Way will the President clear himself from the Imputation of believing all these Errors? He will be included in this new Scheme! And has no other Way to get rid of it, but to swear himself out; and People might believe him

New-Haven, but in Order to serve a Design? Finally, is not Mr. *Dagget's* Conduct in this Affair, an open publick Condemnation of all the Precautions, that the Corporation have been taking against these Disorders these twelve or fifteen Years past, and a Condemnation of all the Cry that the Gentlemen of the Corporation make against the *New-light* in the Eastern Parts of the Government?

I TAKE the Liberty to give a short Dissertation on Christian Charity, that we may see how well the President has comported himself with this important Precept.

CHARITY, is a kind benevolent Temper in the Soul, which persuades and urges Men to do Good; (as Opportunity presents) to All; but by a Christian Statute, it is to be extended, in a special Manner to Christians: By which we are enjoined *to do Good to All, as we have Opportunity, especially to the Household of Faith*: This Charity as a Principle, is the Support and Foundation of the Christian Religion: For as Unity is the Strength and Security of every Body of Men; so Charity is the best Foundation of this Unity: For which Reason CHRIST when he incorporated the Church into one Body with Himself, *he* being the Head, *they* the Members, made this Charity (which is truly so in the Nature of Things) a great and fundamental Principle; and by thus doing, founded his Church and Kingdom, upon a Basis worthy it's Author: Accordingly we see, he every where inculcates this Principle, *By Love* (says our LORD) *serve one another, for all the Law is fulfilled in one Word; even in this, thou shalt love thy Neighbour as thyself.* This Charity is essentially necessary; not only to the Being of a Christian, but to Christianity it self. It is the *Commune Vinculum*, the common Tie, the Christian Connection; it is that Principle, that good practical Rule of Action, which holds and binds Christians together; and
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in exact Proportion, as this Principle governs or not; so the Church of CHRIST increases or decreases in the World: This is the very Characteristick of a Christian; *By this (says our LORD) shall all Men know that ye are my Disciples, if ye love one another.* Charity is a great Christian Principle, and as 'tis the best Foundation of Unity, without which the Church could not stand; it may justly be esteemed a fundamental Principle. Wherefore the Apostle tells us, *That if we could speak all Languages and could remove Mountains, if Charity was wanting, in Point of Salvation it would profit us nothing.* --- This Charity the Apostle Paul tells us, *suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in Iniquity, but rejoiceth in the Truth, beareth all Things, and believeth all Things, hopeth all Things, and endureth all Things;* which is as if he had said, the Man that is truly governed by this noble Principle of Christian Charity, is so far from doing his Neighbour an Injury, that he will gladly do him all that Good that lies in his Power; is so far from surmising Ill of him, or reporting to his Disadvantage; that he will put the best Constructions upon his Actions and Principles, that the Nature of them will admit of. How far now has the President made this Principle the Rule of his Conduct? *Charity (says the Apostle) thinketh no Evil;* but the President not only thinks, but says, his Neighbours have embraced a Scheme of Religion, unknown to the Gospel of CHRIST. *Charity believeth all Things, hopeth all Things,* says the Apostle, by which we are to understand, that a truly charitable Man, is really disposed to believe and hope the Best of his Neighbour: But the President, not only believes, but says, and writes the Worst of his Neighbours; by Representing of them as being no better than Ma-

bometans or *Heathens*; as believing a Number of damnable Errors, and in Consequence of this, that they are not fit for Christian Communion. Is this keeping *the Unity of the Spirit in the Bond of Peace*? Now let every impartial Man compare the President's Writings especial his new Scheme, and the Reports that he has spread thro' the Country concerning *New-Haven*; together with his Actions, viz. separating the College from the first Society of *New-Haven*, and setting up a separate Meeting in the *College-Hall*; and say whether I misrepresent him or not.

If Charity is the Foundation of Christian Unity, and Unity essentially necessary to the Being of the Christian Religion, as has been observed; then I think representing Christians as no better than *Mabometans* and *Heathens*, as holding Principles that are *heretical* and damning; is a Sin against the very Being of Christianity, as it has a direct natural Tendency, to destroy all that Charity and Benevolence among Christians, that cements and holds them together. And should be glad if the President would consider, whether that Conduct which destroys an essential, and fundamental Principle in the Christian Religion, be not essentially and fundamentally wrong. This is a mortifying Thought! And should shame every Christian! That tho' base Subjects to the Prince of Darkness, unite their whole Strength to support that inglorious Kingdom; while we the Children of Light, and Subjects to the Prince of Peace, basely betray the Cause of our Divine Master, disunite among Ourselves, promote Disturbance and Disaffection in his Kingdom, and by this Means expose it to the Inroads of the Prince of the Power of the Air, who works in the Children of Disobedience.

It may here be asked, whether there be no *Heretics* in the World? I answer yes, a great many; but then would observe that upon a moderate Computation, in my Opinion, nine Tenths of them, have

no other Existence than in the Minds of their uncharitable Neighbours. That there are *Hereticks* in the Faith, I don't dispute, and that *Hereticks* known to be such, are complained of and exposed, is not here condemned: But that Christians of a sober Profession, should be suspected, upon little, or what is worse, no Evidence at all, and represented as *Hereticks*; is the Thing the President is to be blamed for: He should have attended to that Direction in *Deut. xiii.* respecting Idolatry, "*If thou shalt hear say, &c. Then thou shalt enquire and make Search, and ask diligently, and behold if it be Truth, and the Thing certain, that such an Abomination is wrought among you, then thou shalt surely smite, &c.*"

HERE it may be observed, that the Idolator, was not to be proceeded against, upon Surmise or Hearsay, or any such insufficient Evidence; but upon full Proof: Tho' his Principles were directly subversive of the *Jewish* Constitution, which was a THEOCRACY, GOD was their KING, consequently Idolatry was justly chargeable as high Treason against the King of the *Jews*.

Men should be very cautious how they charge one another, seeing that they are so liable to mistake. A remarkable Instance of this was found with the Prophet *Eli*, 1. Sam. i. Who with Regard to *Hannab*, mistook Prayer for Drunkenness; and *Elijah* judged Ill of all *Israel*, 1. Kings xix. That they were given to Idolatry, (himself excepted) tho' there were seven Thousand Men (God being Judge) that had never bow'd the Knee to the Image of *Baal*.

The Author of our Beings, has made us capable, of being united in Charity, Love and Friendship; but we are absolutely incapable from our very make, of Perceiving and Judging alike, and consequently of Believing alike in every Thing: We can no more see alike then we can taste alike. Hence appears the Reasonableness of our attempting to unite Man-kind

kind in Love and Friendship ; and the Unreasonableness of our insisting upon every Man's Believing just as we do ; add to this, that 'tis of much more Importance, that Mankind should be united in Love and Charity, then in Sentiments ; agreeable to which, says the Apostle, *Now abideth Faith, Hope, Charity, these three ; but the greatest of these is Charity.* I wish the Clergy were more generally of the Apostle's Mind in this Point, and instead of giving of us so many Tests and Rules of Tryal, in Matters of Faith ; that they would give us one Rule and Test, for the Tryal of our Charity and Friendship ; for as yet I cannot learn that they have given us one of this Sort ; tho' the Bible abounds with them. Do the Clergy imagine that the more Mankind love one another, the less *they* shall be beloved ? or can't they accomplish their Designs, unless Christians are kept together by the Ears ?

'Tis great Pity, as Charity is our distinguishing Mark as Christians, that we exercise it much less in Religion, then in the common Affairs of Life. Agreeable to which says an Author, " I do not believe, that there are upon Earth, two Men who think exactly alike upon every Subject ; and yet our Different Taste's in Meat, Drink, Building and Dress make not the least Difference in Human Society ; nor is it likely that they ever will, unless we establish by Law, and tack Preferments to one particular Mode of eating, drinking, building and dressing ; then indeed we may expect to see the established orthodox *Mason, Cook, and Taylor*, very zealous and loud for Conformity and Penalties : But at present ten Men, in ten different Suits, can dine together upon ten different Dishes ; and give ten different Opinions, upon one Piece of Painting or Architecture, without breaking Friendship and good Humour : If indeed they be Drunk with Wine or Zeal, they

" will

" will be apt to fight about the Church or some-
 " thing else: But why Men in their Senses should
 " clamour and quarrel at a Neighbour's particular
 " Conscience, any more, than at his particular Pa-
 " late; no Reason can be assigned, but the Delu-
 " sions of Priestcraft, operating upon it's genuine
 " Issue, Bigottry.---

THE President having recited his new Scheme,
 and made some Reflections upon it; proceeds to say,
 " Sundry Artifices have been used, in Order to
 " prepare the Minds of Men to receive this new
 " Scheme Page 23. " A few of which I shall take
 Notice of; and the first is this, " That there are no
 " fundamental Principles in Religion, or any certain
 " Set of Doctrines necessary to be believed, in Order
 " to Salvation. " If the President has taken these
 Propositions from an Enemy to Christianity, he
 has done it on an Occasion too frequent with him,
 that it is nothing to his Purpose. For no-Body
 could imagine that the Friends of Christianity, can
 be obliged to answer for every Thing that it's Enemies
 shall say: But if he has not, what shall we under-
 stand by them? Shall we think, that there are some
 Christians, who believe there are no fundamental
 Principles in the Christian Religion? I am very
 sensible, that there are some Men, who think that
 'tis not necessary, that a Man should believe eve-
 ry Thing, in order to Salvation; but that there
 ever was a Christian who thought that there was
 no one Principle necessary to be believed, not so
 much as the being of a GOD, or that there was
 such a Person as JESUS CHRIST, or that Holiness is
 necessary to Happiness, I don't believe.

Another Artifice made Use of, is this, They say,
 " the greatest *Heresy* is an immoral Life." From the
 President's mentioning this, one would have thought,
 that he would have said something, if he had known
 what to say. This Phrase has been made Use of,

by Calvinistic and Remonstrant Divines freely, and was never excepted against before, that I know of; and all that was ever intended to be meant by it, was this, that let Men censure and damn one another for their Differences in Matters of Faith, they give it as their Sentiments, that no Error in Faith will set them at a greater Remove from Heaven; then a wicked and immoral Life, which is not half so much censured.

Another Artifice is this, "That public Orthodoxy has been very various in different Countries, and in the same Country in different Times; that Councils, or Assemblies of Divines, not being infallible, have no Right to make or impose upon Others, any Creeds, or Confessions of Faith; or public Tests or Standards of Orthodoxy." Words of solid, important and everlasting Truth! These Propositions I humbly conceive, deserve a better Name than Artifice.---"Subscriptions" (says a learned Writer) "have ever been, a Grievance to the Church of God; and the first Introduction of them, was owing to Pride, and the Claim of an unrighteous, ungodly Power. Neither the Warrant of Scripture, nor the Interest of Truth made them necessary. 'Tis but by Few I think, if Any, pretended, that the sacred Writings Countenance this Practice. They do indeed abound with Directions and Exhortations, to adhere steadfastly to the Faith, not to be moved from the Faith, nor tossed about with every Wind of Doctrine. But what is the Faith we are to adhere to? What, the Faith established and stamped for Orthodoxy by the Bishops and Councils? Rediculous! If this was the Case, our Faith must be as various as their Creeds, and as absurd and contradictory as their Decisions. No, the Faith we are to be grounded and settled in, is that *which was once delivered to the Saints*, that which was
"preached

“ preached by the Apostle to the *Geniles*, as well
 “ as *Jews*; the wholesome Words we are to con-
 “ sent to, are the Words of our Lord JESUS
 “ CHRIST, and the Doctrine which is according
 “ to Godliness. This, all genuine Christians receive,
 “ out of a Regard to a much higher Authority than
 “ belongs to any Set of Men in the World; and
 “ therefore the Sanction of Fathers and Councils in
 “ this Case, is as impertinent, as a Man’s pretending
 “ to give a Sanction to the Constitutions of the Great
 “ God. And as to all other Articles of Faith, nei-
 “ ther They, or any Others, have any Commission
 “ to impose them on the Consciences of Men; and
 “ the Moment they attempt to do it, they cease to
 “ be Servants in the House of God, and act as
 “ the true and proper Lords of the Heritage.—
 “ Decisions made in Controversies of Faith by the
 “ Clergy, carry in them no Force nor Evidence of
 “ Truth: Let their Office be ever so sacred, it
 “ doth not exempt them from human Frailties and
 “ Imperfections; they are as liable to Error and
 “ Mistake, to Prejudice and Passion, as any of the
 “ Laity whatsoever, can be. ”

“ How then can the Clergy have any Authority
 “ in Controversies of Faith, which the Laity have
 “ not? That *they* have erred in their Decisions,
 “ and decreed Light to be Darkness, and Darkness
 “ Light; that *they* have perplexed the Consciences
 “ of Men, and corrupted the Simplicity of the
 “ Faith in CHRIST; all their Councils and Synods,
 “ are a notorious Proof: With what Justice or
 “ Modesty then, can *they* pretend to a Power of
 “ obliging Others to believe their Articles, or
 “ subscribe them? ”

But it is said in favour of Subscriptions; that
 they prevent Errors, and secure the Truth: This
 Method of preventing Error, will suit all Religions,
 and all Sorts of Principles whatsoever; and is that

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by which Error maintains it's Ground, and is indeed rendered impregnable; for allowing that the *Calvinistic* Principles are the real Doctrines of Christianity, and that they are secured and supported by Subscriptions; all Errors, as *Arminianism*, *Socinianism*, *Arianism*, &c. are secured in the like Manner; what Security then will this be to Truth, when the Bulk of Mankind by these Means are invincibly supported and confirmed in Error?--- Subscriptions are no Security, for tho' Men of Integrity and Conscience may, and oftentimes undoubtedly do submit to them; yet Men of no Principles, or very loose ones; worldly and ambitious Men, the Thoughtless and Ignorant, will most certainly do it, when they find it for their Interest. The Church that encloses herself with these Fences, leaves abundant Room for the Entrance of all Persons of such Characters; to whom then doth she refuse Admittance? Why, if it be to any, it must be to Men who cannot bend their Consciences to their Interest. But Men of no Consciences, and of no Religion save *Political*, may always be admitted. Said a learned Divine, "I think this subscribing to Creeds and Articles of Faith, is infamous in its Nature, and vindicable upon no Principles of Conscience and Honour. It tends to render the Clergy contemptible, in the Eyes of the People, who will be apt to think, that they have but little Reason to regard the Sermons of Men, who have prevaricated in their Subscriptions, and that they preach for the same Reason that they subscribed, viz: their worldly Interest. 'Tis of very pernicious Influence and Example, and its Consequences leads to the Breach of all Faith amongst Mankind, and tends to the Subversion of Civil Society. For if the Clergy are known to prevaricate in subscribing to Religious Tests of Orthodoxy, is it not to be feared that Others may learn from them to prevaricate in their Subscriptions to Civil Tests of Loyalty? And indeed there

there is a great deal of Reason to imaginè, that if Men can tutor and twist their Consciences, so as to subscribe Articles of Faith, contrary to their own Persuasion; and only as Articles of Peace or a Qualification for a Living; they would subscribe for the *same* Reason to *Popery* or *Mahometanism*; for if this be a good Reason for subscribing any Article which I do not believe; 'tis a Reason for subscribing all; and therefore I humbly apprehend, that a Practice which gives so much Occasion to such scandalous Prevarications with God and Man, should be cast off as an insufferable Grievance, and as a Yoke upon the Necks of the Clergy, too heavy for them to bear. Thus far he,

ANOTHER Artifice made Use of is this, "that no Man is bound to believe, as our *Fathers* believed; but every Man has a Right to judge for himself." Pag. 24. This is one of those Propositions the President says, "that tho' it has the Appearance of Truth, yet it is so mixed and disguised with Falshood, that it equally tends to lead the unwary Mind into Error, as if it were wholly and absolutely false." Now from his calling this Proposition an Artifice, &c. 'tis Evident he understands it not to be a Truth. Now 'tis evident that we are not obliged to believe as our *Fathers* believe, or as any other Men believe, except they give us Evidence on which to found our Belief; for if we could be obliged to believe any Proposition tho' it was a Truth, without seeing the Evidence which supported it, purely for this Reason, because *they* believed it; we should for the same Reason be obliged to believe a Proposition if *they* believed it, tho' it was really false: But if *they* give us Evidence of the Truth of a Proposition sufficient to found our Belief upon, in this Case we shall be obliged to believe it; not because *they* believed it, but because they have shewn us the Evidence upon which it is supported. I should have thought that the President designed to Con-

less this Truth that I am contending for, in Pag. 25! when he says, " tho' every Man has a Right to examine and judge for himself according to Truth." had he not backed it by this Proposition, " yet no Man in the Sight of God has a Right to judge wrong."

" This last Proposition seems to sound pretty well, but I imagine there is more Sound in it than Substance, for I think, that if it be right I should judge for myself, it is right in the Sight of God: For that which is right either by Warrant from him, or in the Nature of Things, is right in his Sight. If by the Word Right, be meant Warrant; Authority, Privilege; &c. then the Proposition would stand thus, no Man has a Warrant or Authority in the Sight of God to judge wrong; and consequently if he should, he is to be blamed; my having a Right, Authority, or Warrant to judge for myself, I think supposes, that I may make up a Judgment in an Affair that I am concerned; whether it be agreeable or not agreeable to the Nature of Things; provided I judge upon the best Evidence I can possibly get: Which is evident from this Consideration, that I can have no Right to judge contrary to, or against Evidence; Evidence being that alone, by which my Judgment is to be determined; now if the Evidence in my Mind concludes against the Truth in Nature, and if for that Reason, I have no Warrant to make up a Judgment in the Affair, 'tis evident on the other Hand, that I can have no Right to judge without or against Evidence: The Consequence will be, that I have no Right or Authority to make up a Judgment at all; which is a Contradiction to my having a Right or Authority to make up a Judgment for myself.

The Jews of old, before *Astronomy* and the *Mathematicks* had arrived to any considerable Height, were obliged to judge that the Sun went round the Earth; and they had a Right so to judge; and for

this

this, they had a Warrant from GOD: Because they had no Evidence to determine them in Favour of the contrary Supposition, and God himself talked of it; as tho' this had been the Fact, by representing the Sun as Rising and Setting, &c. so AMOS viii. 9. *I will Cause the Sun, says GOD, to go down at Noon.* Now if these Men had no Right in the Sight of GOD to make up this Judgment, it is very difficult if not impossible to account for the Deity's making Use of such a Phraseology as would almost inevitably both beget and confirm in them such an Opinion. If these Men had no Right to judge that the Sun went round the Earth, which is the President's Determination, because that would conclude against the Truth; they certainly had no Right to judge the contrary Supposition to be true, viz. that the Earth went round the Sun, because they had no Evidence on which to found their Judgment; and the Evidence was really out of their Reach at that Time, tho' *Astronomy* has since evidenced the Fact: The Consequence is evidently this, that they had no Right in the Sight of GOD to make up any Judgment in this Affair: So that when GOD spake about the Sun's Rising and Setting, and when he said he would cause the Sun to go down at Noon, they had a Right to form no Judgment of his Meaning, but that his Words were merely Sounds without Meaning or Significancy.

BUT if it should be objected, that these Men had a Right to judge that the Earth went round the Sun, tho' there was no Evidence in their Minds to Support it; because that was the Truth. I answer that if they had a Right to believe one Proposition without Evidence, tho' it was a Truth; they had an equal Right to believe any Proposition, without Evidence, true or false: For if I without any Reason, have a Right to judge any one Proposition to be Truth, I have a Right, for no Reason, to judge all Propositions to be true; but the Truth is, I have

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no Right to judge any Proposition to be true without that, that I have good Reason and Evidence to believe it is so.

For the further Illustration of this Argument, I query, whether the Mariners who cast *Jonab* into the Sea, in a Tempest, had not a Right in the Sight of God, to judge that he was drowned? The President says no, because it was not true. To which I answer, they had a Right in the Sight of God to make up this Judgment, because they had the same Evidence, and all the Evidence of his being drowned, that they would have had, or probably could have had, if it had been really so. If another Man at the same Time had been cast into the Sea, together with *Jonab*, and had not been saved in that miraculous Manner that he was, but had perished in that merciless Element; the Mariners in that Case, would have had a Right in the Sight of God, (the President will allow) to judge that he was drowned; tho' there was as much and the very same Evidence to determine their Judgment that *Jonab* was drowned also. Now, how these Men could have a Right in the Sight of God, upon certain Evidence and for certain Reasons, to judge concerning the Fate of one Man; and yet, not have a Right in the Sight of God, upon the same Evidence and for the same Reasons, and under the same Circumstances to make the same Judgment, with regard to another Man, is a very great Mystery. What Confusion would this make in civil Affairs? For if this was true, it would follow, that a Judge upon certain Evidence, would have a Right in the Sight of God to judge, that A in Debt was liable to B; but upon the same Evidence, he would not have a Right in the Sight of God to judge that B was liable to C: Consequently if in the one Case, he should award B to pay to C, the same as he in

in the other Case had awarded A to pay to B, his Judgment in the Sight of God in one Case would be right, and he would come off with Impunity ; but in the other Case it would be wrong, he would be culpable, and worthy of Punishment. If this was the Case who would be a Judge ? The President's Notion of the Right of private Judgment, appears to me to be very singular, weak and inconsistent.

I was not long since in Company with a particular Gentleman, and in discoursing upon this Proposition of the President's, he took Occasion to say, that he in Company with another Gentleman, waited upon the President at a certain Time, when the Conversation turned upon the Catechism ; and after considerable Conversation had, put this Question, suppose that upon Examination of a particular Proposition, I should think that the Scripture would support it, and that it was a Doctrine of Scripture ; but comparing this Proposition with the Catechism, the Catechism would not support it ; which must I believe in this Case, the Scriptures or the Catechism ? The President replied, you must believe the Catechism, and gave this as a Reason, that you ought rather to be determined by the Judgment of such a Number of wise and good Men, than by your own Judgment : And added, that in the Course of this Conversation, the President repeated this Proposition near ten Times ; that he was sure he could not mistake him. A surprizing Proposition for a Divine ! If this was true, we might be called noble, as the *Bareans* were, not for *searching the Scriptures*, but the Catechism, *to know whether these Things are true or not* : But 'tis my Opinion, that an inspired Apostle would have rather said, *who hath bewitched you, that you should not obey the Truth* ? Upon this Reasoning of the President's, we shall be obliged to believe the Resolves and Decrees of all the Councils,

Councils, Synods, and Assemblies of Divines; that have ever been convened together in the World; provided, they were numerous and good; and consequently shall be obliged to believe all their Contradictions and Inconsistencies; which a Man may do, when he can persuade himself to believe, that two and two make four and that two and two don't make four. --- I beg my Reader's Patience one Minute more on this Point, whilst I just observe, that this pretended Argument of the President's, is nothing but a *Sophism*, or *false* Argument. Observe the Question; in this Case, shall I believe the Scriptures, or the Catechism? The Catechism, says the President; pray for what Reason? Why, says the President, you ought to be determined by the Judgment of these Men, rather than your own; this is nothing to the Purpose, I did not ask whether I should believe myself, or the Catechism, if I had, then his Answer would have been in point, I don't say to the Purpose. He should have said, if he designed to answer the Question, that I ought to be determined rather by the Judgment of these Men, then by the Scripture; this would have been an Answer to the Question; but that I should prefer their Judgment to my own, is no Answer to the Question, at all: He mistakes the Opposites in the Argument; the Catechism and myself, are no Opposites in the Sense of the Question; the Opposites, are the *Scriptures* and the *Catechism*, and the Question is plain, which of these two shall I believe? The President's Reasoning on this Point; is as if I should observe to him, that there was a Dispute between Doctor *Watts* and Mr. *Lock*, respecting the Soul's sleeping; and should ask him, which of these Gentlemen I must believe to be right? And he should say, Doctor *Watts*, and give this as a Reason; that Doctor *Watts* was a better Judge in this Affair than I; *which every Man* sees is nothing to the Purpose: If he

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said, that *Watt's* Judgment was to be preferred to *Lock's*, he would have said something; so in the other Case, if he had said, I ought to be determined rather by the Judgment of those good Gentlemen who composed the Catechism, than by those Men who wrote the Scriptures by Inspiration; he would have said something in answer to the Question; and it would indeed be saying a great Deal.---Thus much for Artifices.

In Page 25 the President says, "That public Bodies and Communities of Men, have a Right to judge for themselves, concerning their own public State and Constitution, the Qualifications of their own Ministers and Instructors, and what Doctrines they would have preached to Themselves, and to their Posterity." If this be true, that all Bodies and Communities of Men have a Right to judge for themselves, and to judge of the Doctrines that they would have preached to them; it is a sufficient Confutation of all Arguments brought for the Support of the Right in Any, of making and imposing Creeds and Confessions of Faith upon Others; because a Right in one Body of Men, to impose their Principles upon Another; necessarily supposes that They on whom they are imposed, have no Right to judge for themselves: So that for the Clergy to make, and impose their Creeds and Confessions of Faith, upon any Body or Society of the Laity; is a Contradiction; upon the President's own Principles here laid down: Here I would observe, that if public Bodies and Communities of Men, have a Right to judge for themselves; it follows by necessary Consequence, that every Individual of that Body or Community, has a Right to judge for himself; Because the Judgment of Publick Bodies and Communities, is nothing but the private Judgments of every Individual of that Body or Community, added together, and brought into a *Sum Total*: So that if there was no
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Right of private Judgment, there could not be in Nature, any such Thing as the Judgment of publick Bodies or Communities of Men.

The President goes on to say, " when a Minister has a Call to a Church, it is upon this Supposition in the View of Those who call him; that he believes and will preach to Them and Their's, those Doctrines which *they* believe and declare to be the Truth; and if he does not, he is guilty of Delusion, Deception, and Breach of Covenant."

THIS is a fine Compliment paid to the *Laitie*: And will doubtless be pleasing to Those, *who* are afraid of being Priest-ridden. But if They survey the President's Scheme fully, they will not have so much Reason to be pleased, as they imagine.---This is the President's Scheme, that the Clergy should make Creeds and Confessions of Faith and impose them upon the People, and then that the Clergy should be obliged to preach the Principles that the People believe.

A MINISTER of the Christian Religion, is obliged to preach the Gospel of *Christ*. *Unto us, says the Apostle, are committed the Words of Reconciliation. Wo to me if I preach not the Gospel,* says St. Paul. As a Minister receives his *Commission* from *Christ*, he is obliged in Consequence of *that*, to receive *those Doctrines* that he is to preach, from *him* also. " And the *Ministry*, says the Apostle, *which I have received from the Lord Jesus, to testify the Gospel of the Grace of GOD.*" And for this Reason, I believe it to be an Affront to the Author of our holy Religion, who *commissionates* Men to be Ministers in his Kingdom; for any such Minister upon his *Designation* to any particular Cure, meanly, and for want of true Christian Courage and Fortitude, to oblige himself to preach either the Principles of his People, or the Articles of the *Savoy* or *Westminster* Confession, or the Principles of any former *Councils*, or the Principles of any Body of Men *whatsoever*.

whatsoever. For having received his Authority as a Minister from *Christ*, he is bound to preach the Gospel, and that alone: And has therefore no Right to oblige himself to preach the Principles of any Man or Body of Men, living or dead: Consequently if he does, he so far forth forfeits the *Character* of a Minister of *Christ*: For says the Apostle, "*which Things also we speak, not in the Words which Man's Wisdom teacheth; but which the Holy Ghost teacheth.*" A Minister of the Gospel, is no more obliged to preach the Gospel in that *Sense* of it in which his People believe it; then a Justice of the Peace is obliged to execute the Laws of this *Colony*, in that *Sense* of them, in which those People understand them, over whom his Jurisdiction extends: But as in the one Case, the Justice is obliged to execute the Laws in *that Sense* of them, in which Those that made them, and put him in Power, understand them; so in the other Case a Minister is obliged to preach the Gospel in that *Sense* of it, in which *he* (meaning *Christ*) understood it, who made him a Minister.---So that a Minister is under Obligations to preach the Doctrines of the Gospel, whether his People believe them or not; whether they will hear or whether they will forbear.---

This Principle of the President's, is big with many Absurdities: For First it supposes that Those that are to be taught, are wiser and better Judges of the Doctrines of the Gospel, than their Teachers: If this be not the Case, how comes the declared Principles of the People to be the Standard of their Minister's Faith?

SECONDLY, it supposes, that if a People have embraced never so many Errors, antecedently to their Minister's Settlement over them; that their Minister has no Right in that Case, to preach against those Errors, and assert the Truths which stand in Opposition to them: Nay, if he does, he is guilty of Deceit, Delusion, and Breach of Covenant.---If he don't, he is guilty of a Breach of Covenant, and that

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with God. The Consequence will be, that a People must never be wiser then they were when their Minister settled with them; at least their Minister must be no Ways instrumental in that Affair; and that there can be no Reformation carried on among Mankind by the settled Ministers of the Gospel, without Deceit and Breach of Covenant: If they can reform Themselves, or if strolling itinerant Preachers can reform them, 'tis well; otherwise they must remain unreformed: Unless Mankind can be reformed from Errors, by having those very Errors inculcated upon them as Truths.

LASTLY, It supposes, that the Protestant Reformation, was carried on by Deceit, Delusion, and Breach of Covenant; so far at least, as the settled Ministers of the Gospel had any Hand in it. Let any Man judge then, who has reflected on the *Protestant Reformation* with the greatest Severity, Mr. Taylor, or Mr. Clap?

In Pag. 27. the President says, " altho' a good moral Life is absolutely necessary to Salvation, as necessarily flowing from a living Faith; yet upon these Principles, there is no great Advantage in it, but only with regard to the Happiness of this World: For no external Action is either good or bad in a moral or religious Sense, but with regard to the Principle it proceeds from; for if a Man should *externally* keep the whole moral Law, to recommend himself to *Jupiter* or *Mahomet*, or to merit Heaven by his own Righteousness, or for any other End, exclusive of the Glory of God, it will not be sufficient to Salvation."

Here the President asserts one Proposition which no Man denies, and supports it by Another which no One ought to believe; as it is impossible in itself; and a direct Contradiction to the First. First he asserts that no *external* Action, is either good or bad, *in a moral or religious Sense*, but with regard to the Principle

Principle it proceeds from. This Proposition no Man denies, for 'tis only asserting that neither *Morality* or *Immorality* can be predicated upon an Action which stands in no Relation to a *moral* or *religious* Agent : For no Man ever supposed, upon Supposition that Animals are mere Machines; that their seeming Acts of Justice or Injustice One to Another, could be called, *moral* or *immoral*, *religious* or *irreligious* : For *moral* or *religious* Clocks and Watches are new Phrases in Divinity.----

Now this Proposition he endeavours to support by Another, that is impossible in the Nature of it, and a Contradiction to *this*. Which is, that a Man may *externally* keep the whole *moral* Law. Now if it be true what he observes, viz. that no Action is *moral* or *immoral* but with Regard to the Principle it proceeds from ; and if it be true, that *moral* Principles are *internal* and not *external* ; then that *external* keeping of the *moral* Law the President talks of, is no keeping of the Law at all in a *moral* Sense : As it has no Relation to any *moral internal* Principle. And if he don't talk of keeping the Law in a *moral* Sense, pray in what *Sense* does he talk of keeping it ? Does he talk of keeping the *moral* Law in a *Natural Sense* or *non Sense* ? If the President had studied the Catechism critically and carefully, as he assures us he has ; tis' my Opinion that he would have had a better Idea of the *moral* Law than he seems to have.----For his Conviction therefore in this Matter, I shall here insert some Questions from the Catechism with their Answers.----

Sir, " What did God at first reveal to Man for the Rule of his Obedience ?----

A. The Rule which God at first revealed to Man for his Obedience was the *moral* Law.----

Q. Wherein is the *moral* Law summarily comprehended ?

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A. The moral Law is summarily comprehended in the ten Commandments.---

Q. What is the Sum of the ten Commandments ?

A. The Sum of the ten Commandments, is to love the LORD our God, with all our Heart, with all our Soul, and with all our Strength, and with all our Mind, and our Neighbour as Ourselves." If the Bible may be taken in the Sense of the Catechism without any Offence to the President, I hope he will not be offended if I take *him* in the Sense of the Catechism; his Reasoning will then stand thus. If a Man should *externally* keep the whole moral Law, i. e. if he love the LORD his God with all his Heart, with all his Soul, with all his Strength, and with all his Mind, and if he hath no other God before Him, and know and acknowledge God to be the only true God and his God, and worship and glorify him accordingly; exclusive of the Glory of God, to recommend himself to *Jupiter* or *Mabomet*, it will not be sufficient to Salvation.---

BUT says the President 'tis an *external* Keeping of the moral Law I speak of, and not an *Internal*. Yes, I allow it. He means that a Man should love the LORD his God with all his Heart, and Soul, and Mind, *externally*.

I HAVE been the more particular in this Spot, because I observe that the President and Gentlemen of his Stamp, appear to be very careful to misrepresent the Remonstrants in this Point. They tell Mankind that these Men expect to be saved by Morality. What is this Morality? Why nothing but an *external* outward Conformity to the moral Law: So that these Men can go to Heaven without ever having their Minds rectified. Men are surprised to think that any Men should hold such Principles, which they look upon to be fatal in their Consequences to the Souls of Men. But these Men's Surprise would cease, if these Gentlemen would represent the moral Law

Law in that Light in which the Catechism represents it. Mankind would not be surpris'd, that Men should encourage themselves in the Hope of eternal Life upon this Persuasion ; that they loved God with all their Heart, and Soul, and Mind. How easy and natural would it be for these Men who believe the Catechism, if they were dispos'd for it, to set the moral Law in a fair unexceptionable Light. We see what was the Sum of Morality, in the Opinion of those Gentlemen who compos'd the Catechism, antecedent to a Saviour's coming into the World ; now if upon a Saviour's being revealed, we add to that, Worship, Subjection, Obedience and Love to him. It will be such a Morality, in my Opinion, that no Christian need to fear trusting his Soul upon it.

In Page 28, the President says, " Some Men " from a meer natural Principle of Benevolence, " without true Grace, may really endeavour to promote the general Good of their Fellow-Men," in Pag. 40. he says, " for my Part I have critically " and carefully I think (I wish he was not mistaken) " with the utmost Impartiality, examined into the " Doctrines contained in our Catechism and Confessions of Faith ; and believe they are fully and " plainly contained in the sacred Oracles of Truth. " Perfectly agreeable to Reason and harmonious with " each Other.

If the President believes that the Doctrines contained in our Catechism, are fully contained in the sacred Oracles, it would puzzle the Wisdom of Solomon to conceive from whence the President should imagine, that these Men could get this Principle of natural Benevolence : So that they should (not hypocritically) but really endeavour to promote the general Good of their Fellow-Men. For we are taught in the Larger Catechism, (of which Our's is only an Abridgment) *That the Sinfulness of that Estate wherein Man fall, consists in the Want of that Righteous-*

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nests wherein he was created, and the Corruption of his Nature, whereby he is utterly indisposed, disabled, and made opposite to all that is spiritually Good, and wholly inclined to all Evil, and that continually. If we were to join the President, and the Catechism together, the Propositions would stand thus ; There are some Men who wanting that Righteousness wherein they were created, the Corruption of whose Nature being such, that they are thereby utterly indisposed, disabled, and made opposite to all that is spiritually Good, and wholly inclined to all Evil, and that continually ; Who may from a *meer* natural Principle of Benevolence, without true Grace, really endeavour to promote the Good of their Fellow-Men. Now how the President will free himself from this Jargon and Absurdity, I cannot tell, without he will say, that this Benevolence he talks of, is no spiritual Good. To which I Answer, that my Idea of spiritual Good, as it relates to the Temper of the Soul, is, that it is such a Temper in the Spirit of a Man, as is fitting in the Nature of Things, he should be possessed of ; and is such a Temper, as the Spirit of God labours to beget, and promote in the Spirits of Men. Now Benevolence being of this Kind, is evidently a spiritual Good. 'Tis impossible that the President should free himself from a Contradiction with the Catechism in this Point. For if I should allow that this Benevolence was not a spiritual Good, it will not help him ; because if it be a Good of any Sort or Kind, as it must be, as 'tis not bad, or indifferent, the Catechism declares the Soul has nothing of it by Nature, being wholly inclined to all Evil.

If the President believes, that the Catechism in the above cited Place, has justly and truly represented Mankind ; I beg he would never say one Word more about Natural Benevolence in Men ; for if *this* be the true State of Mankind, the President may *with as much Propriety* talk of natural Benevo-
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lence in Devils: For the Character here given of Mankind, even at their first coming into Being, is as bad a Character for Wickedness, as the Devils can possibly deserve; and it is not in the Power of Language to describe a worse Character than is described. This Description given of Mankind, is a finished Discription of the greatest Wickedness, that any Being, in the Nature of it, is possibly capable of arriving to: For they are here not represented to be partly inclined to some Evils, at sometimes; but to be wholly, totally inclined to all Evil, of every Kind and Degree, at all Times and for ever; which is the Utmost that can possibly be said with Truth, of the Devil himself.

In Page 28 Mr. President says, “ The Doctrines contained in our Catechism and Confession of Faith, particularly the Divinity and Satisfaction of *Christ*, original Sin, &c. have been universally received, established and taught in all Ages of the Christian Church: And upon all the Search I have been able to make into Antiquity, I can find no single Instance of any publick Confession of Faith drawn up by any COUNCIL; or generally received and established in any Christian Country in the World, wherein any of these Doctrines have been plainly and *expressly* denied.” Now this viz. the Authority of Councils is the second great Argument, by which he vindicates the Doctrines of the *New-England Churches*.

After I have made a few Observations upon this Quotation from Mr. President, I shall insert an Extract from Mr. *Chandler* Author of the History of Persecutions, of the seven general Councils that have made so much Noise in the World; from whence it will appear to every impartial Reader, that the Confessions of Faith or Resolves of these Councils respecting the Faith, are little to be regarded; and consequently that 'tis not much to the Purpose, whether they

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affirmed a Doctrine, or whether they denied it : As these Councils were convened at the Desire of Princes, sometimes to answer Schemes and Designs of their own, sometimes in Gratification to the Humour of proud and tyrannical Bishops ; and were always managed with a Party Spirit, and often with the greatest Heat and Cabal ; and were for the most Part attended with Excommunication of some Part of the Christian Church, and generally with Damnation of the Same, so far as this was in their Power.---

The first Thing I observe with Regard to the forecited Passage is, that there is a good Deal of Artifice in it. The President here ranks the Divinity of *Christ* with the Doctrines of Original Sin &c. so Page 33 and 38, as tho' there was a necessary Connection between these Doctrines ; so that if the Divinity of *Christ* was owned or denied, the Doctrine of Original Sin was owned or denied in like Manner. And then by going on to prove, that this Doctrine of the Divinity of our Blessed SAVIOUR, has been fully established by General Councils ; he would insinuate, that the Doctrine of Original Sin, with all those Doctrines that have a necessary Dependence upon it, were established also. - I call this Way of Arguing more *artificial* than *honest* : Because I never could learn that the Doctrine of Original Sin, &c. was ever controverted in any of the General Councils. I believe the President is very sensible of this himself : For if these General Councils never said any Thing about these Doctrines ; the President was pretty safe in saying, they never denied them ; but it would have been a great deal more to his Purpose, if he could have said with Truth, that they had affirmed them.

SECONDLY, I observe that here is a wonderful Argument, no less artificial than the Former ; that these Doctrines contained in our Catechism and Confession are true, because they never have been plainly
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and expressly denied by any Council. Just as that every Proposition was true, that those Councils had not expressly denied. Most convincing Argument this ! Did these Councils ever plainly and expressly deny the Salvation of Devils ? No ! What is the Consequence then according to the President's Reasoning ? Why that the Devils would be saved. By this I don't mean to dispute or ridicule those Doctrines referred to ; but to expose the Weakness and Folly of the President's Reasoning. The President's Argument is this, that because these Councils have never denied these Doctrines, they are therefore true ; but suppose on the other Hand, if these Doctrines had never been believed or asserted to be true, (original Sin, I mean, and the Doctrines thereon depending ; as to the Divinity of our Saviour, it was fully settled by general Councils) with what Propriety could these Councils ever have denied them ? Would it be proper for a Council of three or four hundred Men, to deny a Doctrine that no Man affirmed ? I rather mention this, because Dr. *Whitby* says, that not one Man in the Christian Church asserted the Doctrine of original Sin before St. *Austin**, who lived in the 5th Century, about 100 Years after the Council of *Nice*.

To finish this Argument, the President says in Page 32. " About the Year 405 *Pelagius* denied the Doctrine of original Sin, and asserted sundry Errors of the like Nature ; and that St. *Augustine* wrote against him very copiously, &c." Now the Strength of this Argument is built upon this Supposition, that this Doctrine had never been denied before *Pelagius* denied it, 405 Years after *Christ* : Consequently that it must be true. Upon which I query, whether *Pelagius* denied this Doctrine, and St. *Austin* asserted it, or whether S. *Austin* asserted it, and *Pelagius* denied it ? For upon the Supposition that this Doctrine was never asserted before St. *Austin* asserted it, the Presi-

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dent's Argument comes to the Ground. And in as much as his Supposition wants a Support, viz. that it had always been asserted, there is no Strength in the Argument. Indeed all the Arguments the President has produced in Vindication of the Doctrines of the *New-England* Churches are so feeble and inconsistent, that those Doctrines are really rendered more suspected; indeed they look more like a Burlesque on those Doctrines, than any Thing else. No Wonder then if the Friends of *Calvinism* are in real Pain on their Account; for why, says the Opposers of these Doctrines, ha'n't this *Champion* of the Faith, produced more solid Arguments for their Support, if they are capable of being supported?

But I now return, as was proposed, to give an Extract of the Seven General Councils.

First, of the NICENE COUNCIL, which was the first General Council.

Constantine being greatly disturbed upon this Account (*Arian* Dispute) sent Letters to the Bishops of the several Provinces of the Empire, to assemble together at *Nice* in *Bythinia*, and accordingly great Numbers of them came, *A. C.* 325. Some through Hopes of Profit, and Others out of Curiosity to see such a Miracle of an Emperor, and many of them upon much worse Accounts, The Number of them was three Hundred and Eighteen, besides vast Numbers of Presbyters, Deacons, Acolythists, and Others. The Ecclesiastical Historians tell us, that in this vast Collection of Bishops some were remarkable for their Gravity, Patience under Sufferings, Modesty, Integrity, Eloquence, courteous Behaviour; and the like Virtues; that some were venerable for their Age, and others excelled in their youthful Vigour, both of Body and Mind. They are called an Army of God, mustered against the Devil; a great Crown or Garland of Priests, composed and adorned with the fairest Flowers; Confessors, a Crowd of Martyrs, a divine and memorable Assembly; a divine Choir, &c.

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But yet they All agree that there were Others of very different Characters. *Eusebius* tells us, that after the Emperor had ended his Speech, exhorting them to Peace, *some of them began to accuse their Neighbours, Others to vindicate Themselves, and recriminate; that many Things of this Nature were urged on both Sides, and many Quarrels or Debates arose in the Beginning; and that Some came to the Council with worldly Views of Gain.* *Theodorit* says that those of the *Arian Party* were subtle and crafty, and like *Shelvers under Water* concealed their *Wickedness*; that among the *Orthodox* some of them were of a quarrelling, malicious Temper, and accused several of the *Bishops*; and that they presented their accusatory *Libels* to the Emperor. *Socrates* says that very many of them, the major Part of them, accused one another, and that many of them, the Day before the Emperor came to the Council, had delivered unto him, *Libels of Accusations, or Petitions* against their Enemies. *Sozomen* goes farther, and tells us, That as it usually comes to pass, many of the *Priests* came together, that they might contend earnestly about their own Affairs, thinking they had now a fit Opportunity to redress their Grievances; and, that every One presented a *Libel* to the Emperor, of the Matters of which he accused Others, enumerating his particular Grievances; and that this happened almost every Day. *Gelasius Cyzicenus's* Account of them is, That when all the *Bishops* were gathered together; according to Custom, there happened many Debates and Contentions among the *Bishops*, each One having Matters of Accusation against the Other. Upon this, they gave in *Libels of Accusation* to the Emperor, who received them; and when he saw the Quarrels of such *Bishops* with one another, he said, &c. and endeavoured to conceal the wicked Attempts of such *Bishops*, from the Knowledge of Those without Doors. So that, notwithstanding the Encomiums on this Council, the evil Spirit had plainly got amongst them; for after the Emperor had exhorted them to lay aside all their Differences, and to enter into Measures of Union and Peace; instead of applying themselves to the

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Work for which they were convened, they began shamefully to accuse each other, and raised great Disturbances in the Council by their mutual Charges and Reproaches. *Sabinus* also saith, they were generally a Set of very ignorant Men, and destitute of Knowledge and Learning. But as *Sabinus* was an Heretick of the *Macedonian* Sect, probably his Testimony may be thought exceptionable; and even supposing his Charge to be true, yet *Socrates* brings them off by telling us, That they were enlightned by God, and the Grace of his Holy Spirit, and so could not possibly err from the Truth. But as some Men may possibly question the Truth of their Inspiration, so I think it appears but too plain, that an Assembly of Men who met together with such different Views, were so greatly prejudiced and inflamed against each other, and are supposed, many of them to be ignorant, till they received miraculous Illuminations from God, did not seem very likely to heal the Differences of the Church, or to examine, with that Wisdom, Care and Impartiality, or to enter into those Measures of Condescension and Forbearance, that were necessary to lay a solid Foundation for Peace and Unity.

HOWEVER, the Emperor brought them at last to some Temper, so that they fell in good earnest to Creed making, and drew up, and subscribed that, which from the Place where they were assembled, was called the *Nicene*. By the Accounts of the Transactions in this Assembly, given by *Athanasius* himself, in his Letter to the *African* Bishops, it appears, that they were determined to insert into the Creed such Words, as were most obnoxious to the *Arians*; and thus to force them to a publick Separation from the Church. For when they resolved to condemn some Expressions which the *Arians* were charged with making Use of, such as, *The Son was a Creature; there was a Time when he was not*, and the like; and to establish the Use of Others in their Room, such as, *The*
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Son was the only begotten of God by Nature, the Word, the Power, the only Wisdom of the Father, and true God; the Arians immediately agreed to it: Upon this the Fathers made an Alteration, and explained the Words, From God, by the Son's being of the Substance of God, And when the Arians consented also to this, the Bishops farther added, to render the Creed more exceptionable, that he was consubstantial, or of the same Substance with the Father. And when the Arians objected, that this Expression was wholly unscriptural, the Orthodox urged, that though it was so, yet the Bishops that lived an Hundred and thirty Years before them, made Use of it. At last, however, all the Council subscribed the Creed thus alter'd and amended, except five Bishops, who were displeased with the Word consubstantial, and who made many Objections against it; and of these five, three, viz. Eusebius, Theognis and Maris, seem afterwards to have complied with the Rest, excepting only, that they refused to subscribe to the Condemnation of Arius.

Eusebius Bishop of Cæsarea, was also in Doubt for a considerable Time, whether he should set his Hand to it, and refused to do it, till the exceptionable Words had been fully debated amongst them, and he had obtained an Explication of them suitable to his own Sentiments. Thus when 'twas asserted by the Creed, that the Son was of the Father's Substance, the negative Explication agreed to by the Bishops was exactly the same Thing that was asserted by Arius, viz. that He was not a Part of the Father's Substance. Again, as the Words begotten not made, were applied to the Son, they determined the Meaning to be, that the Son was produced after a different Manner than the Creatures which he made, and was therefore of a more excellent Nature than any of the Creatures, and that the Manner of his Generation could not be understood. This was the very Doctrine of Arius, and Eusebius of Nicomedia; who declared, that as the Son was no Part of God, so neither was he from any Thing created, and that
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the Manner of his Generation was not to be described. And as to the Word *consubstantial* to the Father, it was agreed by the Council to mean no more, than that *the Son had no Likeness with any created Beings, but was in all Things like to him that begot him, and that he was not from any other Hypostasis or Substance, but the Father's.* Of this Sentiment also were *Arius*, and *Eusebius* his Friend, who maintained not only his Being of a more excellent Original than the Creatures, but that he was formed of an *immutable and ineffable Substance and Nature, and after the most perfect Likeness of the Nature and Power of him that formed him.* These were the Explications of these Terms agreed to by the Council; upon which *Eusebius of Cæsarea* subscribed them in the Creed. And though some few of the *Arian* Bishops refused to do it, yet it doth not appear to me, that it proceeded from their not agreeing in the Sense of the Explications, but because they apprehended that the Words were very improper, and implied a great deal more than was pretended to be meant by them; and especially, because an Anathema was added upon All who should presume not to believe in them, and use them. *Eusebius of Cæsarea* gives a very extraordinary Reason for his subscribing this Anathema, viz. because *it forbids the Use of unscriptural Words; the introducing which, he assigns, as the Occasion of all the Differences and Disturbances which had troubled the Church.* But had he been consistent with himself, he ought never to have subscribed this Creed, for the very Reason he alledges why he did it; because the Anathema forbids only the unscriptural Words of *Arius*, such as, *He was made out of Nothing; there was a Time when he was not,* and the like; but allowed and made sacred the unscriptural Expressions of the Orthodox, viz. *Of the Father's Substance, and consubstantial; and cut off from Christian Communion Those who would not agree to them, though they were highly exceptionable to the*

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Arian Party, and afterwards proved the Occasion of many cruel Persecutions and Evils.

In this publick Manner did the Bishops assert a Dominion over the Faith and Consciences of Others, and assume a Power not only to dictate to them what they should believe, but even to anathematize, and expel from the Christian Church, All who refused to submit to their Decisions, and own their Authority. For after they had carried their Creed, they proceeded to excommunicate *Arius* and his Followers, and banished *Arius* from *Alexandria*. They also condemned his Explication of his own Doctrine; and a certain Book, called *Thalia*, which he had written concerning it. After this they sent Letters to *Alexandria*, and to the Brethren in *Egypt*, *Lybia* and *Pentapolis*, to acquaint them with their Decrees, and to inform them, that the Holy Synod had condemned the Opinions of *Arius*, and were so zealous in this Affair; that they had not Patience so much as to hear his ungodly Doctrine and blasphemous Words; and that they had fully determined the Time for the Celebration of *Easter*.

If One may form a Judgment of the Persons who composed this Council, from the small Accounts we have left of them, they do not, I think, appear to have met so much with a Design impartially to debate on the Subjects in Controversy, as to establish their own Authority and Opinions, and oppress their Enemies. For besides what hath been already observed concerning their Temper and Qualifications, *Theodoret* informs us, that when those of the *Arian* Party proposed in writing to the Synod the Form of Faith they had drawn up, the Bishops of the orthodox Side no sooner read it, but they gravely tore it in Pieces; and called it a spurious and false Confession; and after they had filled the Place with Noise and Confusion, universally accused them of betraying the Doctrine according to Godliness. Doth such a Method of

Proceeding suit very well with the Character of a Synod inspired, as the good Emperor declared, by the Holy Ghost? Is Truth and Error to be decided by Noise and Tumult? Was this the Way to convince Gainsayers, and reconcile them to the Unity of the Faith? Or could it be imagined, that the dissatisfied Part of this venerable Assembly would acquiesce in the tyrannical Determination of such a Majority, and patiently submit to Excommunication, Deposition, and the Condemnation of their Opinions; almost unheard, and altogether unexamined? How just is the Censure passed by Gregory Nazianzen upon Councils in general? *If, says he, I must speak the Truth, this is my Resolution, to avoid all Councils of the Bishops, for I have not seen any good End answered by any Synod whatsoever; for their Love of Contention, and their Lust of Power, are too great even for Words to express.* The Emperor's Conduct to the Bishops met at Nice is a full Proof of the Former; for when they were met in Council they immediately fell to wrangling and quarrelling, and were not to be appeased and brought to Temper, till Constantine interposed; artfully persuading Some, shaming Others into Silence, and heaping Commendations on those Fathers that spoke agreeable to his Sentiments. The Decisions they made concerning the Faith, and their Excommunications and Depositions of Those who differed from them, demonstrate also their Affectation of Power and Dominion. But as they had great Reason to believe, that their own Decrees would be wholly insignificant without the Interposition of the imperial Authority to enforce them, they soon obtained their Desires; and prevailed with the Emperor to confirm all they had determined, and to injoin all Christians to submit themselves to their Decisions.

Thus the Orthodox first brought in the Punishment of Heresy with Death, and persuaded the Emperor to destroy those whom they could not easily
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convert. The Scriptures were now no longer the Rule and Standard of the Christian Faith. Orthodoxy and Heresy were from henceforward to be determined by the Decisions of Councils and Fathers, and Religion to be propagated no longer by the apostolick Methods of Persuasion, Forbearance and the Virtues of an holy Life, but by imperial Edicts and Decrees; and heretical Gainsayers not to be convinced, that they might be brought to the Acknowledgment of the Truth and be saved, but to be persecuted and destroyed. 'Tis no wonder, that after this, there should be a continual Fluctuation of the publick Faith, just as the prevailing Parties had the imperial Authority to support them, or that we should meet with little else in Ecclesiastical History but Violence and Cruelties committed by Men who had left the Simplicity of the Christian Faith and Profession, enslaved themselves to Ambition and Avarice, and had before them the ensnaring Views of temporal Grandure, high Preferments, and large Revenues. *Since the Time that Avarice hath encreased in the Churches, says St. Jerome, the Law is perished from the Priest, and the Vision from the Prophet. Whilst all contend for the Episcopal Power, which they unlawfully seize on without the Church's Leave, they apply to their own Uses all that belongs to the Levites. The miserable Priest begs in the Streets-----They die with Hunger who are commanded to bury Others. They ask for Mercy who are commanded to have Mercy on Others----The Priests only Care is to get Money-----Hence Hatreds arise through Avarice of the Priests; hence the Bishops are accused by their Clergy; hence the Quarrels of the Prelates; hence the Causes of Desolations; hence the Rise of their Wickedness.* Religion and Christianity seem indeed to be the least Thing that either of the contending Parties had at Heart, by the infamous Methods they took to establish Themselves and ruin their Adversaries.

If one reads the Complaints of the orthodox Writers, against the *Arians*, one would think the *Arians*

the most execrable Set of Men that ever lived, they being loaded with all the Crimes that can possibly be committed, and represented as bad, or even worse, than the Devil himself. But no wise Man will easily credit these Accounts, which the Orthodox give of their Enemies, because, as *Socrates* tells us, *This was the Practice of the Bishops towards all they deposed, to accuse and pronounce them impious, but not to tell Others the Reasons why they accused them as such.* 'Twas enough for their Purpose to expose them to the publick Odium, and make them appear impious to the Multitude, that so they might get them expelled from their rich Sees, and be translated to them in their Room. And this they did as frequently as they could; to the introducing of infinite Calamities and Confusions into the Christian Church. And if the Writings of the *Arians* had not been prudently destroyed, I doubt not but we should have found as many Charges laid by them, with equal Justice, against the Orthodox, as the Orthodox have produced against them; their very Suppression of the *Arian* Writings being a very strong Presumption against them: and the many imperial Edicts of *Constantine*, *Theodosius*, *Valentinian*, *Martian*, and others, against Hereticks, being an abundant Demonstration that they had a deep Share in the Guilt of Persecution.

The Truth is, that the Christian Clergy were now become the chief Incendiaries and Disturbers of the Empire, and the Pride of the Bishops, and the Fury of the People on each Side were grown to such an Height, as that there scarce ever was an Election or Restoration of a Bishop in the larger Cities, but it was attended with Slaughter and Blood, *Athanasius* was several Times banished and restored, at the Expence of Blood; the Orthodox were deposed, and the *Arians* substituted in their Room, with the Murder of Thousands; and as the Controversy was now no longer about the plain Doctrines of uncorrupted
Christianity,

Christianity, but about Power and Dominion, high Preferments, large Revenues, and secular Honours ; agreeably hereto, the Bishops were introduced into their Churches, and placed on their Thrones by armed Soldiers ; and paid no Regard to the Ecclesiastical Rules, or the Lives of their Flocks, so they could get Possession, and keep out their Adversaries : And when once they were in, they treated Those who differ'd from them, without Moderation or Mercy, turning them out of their Churches, denying them the Liberty of Worship, putting them under an Anathema, and persecuting them with innumerable Methods of Cruelty ; as is evident from the Accounts given by the Ecclesiastical Historians, of *Athanasius*, *Macedonius*, *George*, and others, which may be read at large in the forementioned Places. In a Word, they seemed to treat one another with the same implacable Bitterness and Severity, as ever their common Enemies, the Heathens, treated them ; as though they thought that Persecution for Conscience sake, had been the distinguishing Precept of the Christian Religion ; and that they could not more effectually recommend and distinguish themselves as the Disciples of Christ, than by tearing and devouring one another. This made *Julian*, the Emperor, say of them, *That he found by Experience, that even the Beasts are not so cruel to Men, as the generality of Christians were to one another* 9

The first Council of Constantinople ; or the second General Council.

Theodosius, soon after his Advancement by *Gratian* to the Empire, discovered a very warm Zeal for the orthodox Opinions ; for observing that the City of *Constantinople* was divided into different Sects, he wrote a Letter to them from *Thessalonica*, wherein he tells them, *That 'twas his Pleasure, that all his Subjects should be of the same Religion with Damasus Bishop of Rome, and Peter Bishop of Alexandria ; and that their Church*
only

only should be called Catholic, who worshipped the Divine Trinity as equal in Honour ; and that Those who were of another Opinion should be called Hereticks, become infamous, and be subject to other Punishments. He also forbid Assemblies and Disputations in the *Forum*, and made a Law for the Punishment of Those that should presume to argue about the Essence and Nature of God. Upon his first coming to *Constantinople*, being very solicitous for the Peace and Increase of the Church, he sent for *Demophilus* the *Arian* Bishop, and asked him whether he would consent to the *Nicene* Faith, and thus accept the Peace he offered him ; adding this strong Argument, *If you refuse to do it, I will drive you from your Churches*. And upon *Demophilus's* Refusal, the Emperor was as good as his Word ; and turned him and all the *Arians* out of the City, after they had been in Possession of the Churches there, for Forty Years. But willing more effectually to extinguish Heresy, he summoned a Council of Bishops of his own Persuasion, *A. C.* 381. to meet together at *Constantinople*, in Order to confirm the *Nicene* Faith : The Number of them were one Hundred and fifty ; to These, for Form's Sake, were added thirty six of the *Macedonian* Party. And accordingly this Council, which is reckoned the second Oecumenical or general one, all of them, except the *Macedonians*, did decree, that the *Nicene* Faith should be the Standard of Orthodoxy ; and that all Heresies should be condemned. They also made an Addition to that Creed explaining the orthodox Doctrine of the Spirit, against *Macedonius*, viz. after the Words Holy Ghost, they inserted, *The Lord, the Quickner, proceeding from the Father, whom with the Father and Son we worship and glorify, and who spake by the Prophets*. When the Council was ended, the Emperor put forth two Edicts against Hereticks ; by the First prohibiting them from holding any Assemblies ; and by the Second, forbidding

forbidding them to meet in Fields or Villages, ordering the Houses where they met to be confiscated.

Theophilus, Bishop of *Alexandria*, the great Enemy of *Chrysostom*, being dead, *Cyrill* was enthroned in his Room, not without great Disturbance and Opposition from the People, and used his Power for the Oppression of Hereticks; for immediately upon his Advancement he shut up all the Churches of the *Novatians* in that City, took away all their sacred Treasures, and stripped *Theopemptus* their Bishop, of every Thing that he had. Nor was this much to be wonder'd at, since as *Socrates* observes, that from the Time of *Theophilus*, *Cyrill's* Predecessor, the Bishop of *Alexandria* began to assume an Authority and Power above what belonged to the sacerdotal Order. On this Account the great Men hated the Bishops, because they usurped to themselves a good Part of that Power which belonged to the Imperial Governors of Provinces; and particularly *Cyrill*, was hated by *Orestes*, Prefect of *Alexandria*, not only for this Reason, but because he was a continual Spy upon his Actions. At Length their Hatred to each other publicly appeared, *Cyrill* took on him, without acquainting the Governor, or contrary to his Leave, to deprive the *Jews* of all their Synagogues, and banished them from the City, and encouraged the Mob to plunder them of their Effects. This the Prefect highly resented, and refused the Bishop's Offers of Peace and Friendship. Upon this, about fifty Monks came into the City for *Cyrill's* Defence, and meeting the Prefect in his Chariot publicly insulted him, calling him Sacrificer and Pagan; adding many other injurious Reproaches. One of them, called *Ammonius*, wounded him in the Head with a Stone, which he flung at him with great Violence, and covered him all over with Blood; and being, according to the Laws, put by *Orestes* publicly to the Torture, he died through the Severity of it. St. *Cyrill* honourably received the Body into
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the Church, gave him the new Name of, *Thaumastus*; or, *The Wonderful*; ordered him to be looked on as a Martyr, and lavishly extolled him in the Church, as a Person murdered for his Religion. This scandalous Procedure of *Cyrril's* the Christians themselves were ashamed of, because 'twas publickly known that the Monk was punished for his Insolence; and even *St. Cyrril* himself had the Modesty at last, to use his Endeavours that the whole Affair might be entirely forgotten. The Murder also of *Hypatia*, by *Cyrril's* Friends and Clergy, merely out of Envy to her superior Skill in Philosophy, brought him and his Church of *Alexandria* under great Infamy; for as she was returning home from a Visit, one *Peter* a Clergyman, with some other Murderers, seized on her, dragged her out of her Chariot, carried her to one of the Churches, stripped her naked, scraped her to Death with Shells, then tore her in pieces, and burnt her Body to Ashes.

Nestorius, Bishop of *Constantinople*, immediately upon his Advancement, shewed himself a violent Persecutor; for as soon as ever he was ordained, he addressed himself to the Emperor before the whole Congregation, and said, *Purge me, O Emperor! the Earth from Hereticks, and I will give thee in Rectmpence the Kingdom of Heaven. Conquer with me the Hereticks, and I with thee will subdue the Persians.* And agreeable to his bloody Wishes, the fifth Day after his Consecration, he endeavoured to demolish the Church of the *Arians*, in which they were privately assembled for Prayer. The *Arians* in their Rage, seeing the Destruction of it determined, set Fire to it themselves, and occasioned the Burning down the neighbouring Houses; and for this Reason not only the Hereticks, but those of his own Persuasion, distinguished him by the Name of *Incendiary*. But he did not rest here, but tried all Tricks and Methods to destroy Hereticks; and by these Means endangered the Subver-

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sion of *Constantinople* it self. He persecuted the *Novations*, through Hatred of *Paul* their Bishop, for his eminent Piety. He grievously oppressed Those who were not orthodox as to the Day of keeping *Easter*, in *Asia*, *Lydia*, and *Caria*; and occasioned the Murders of great Numbers on this Account, at *Miletus* and *Sardis*.

Under the Reign of this Emperor, the *Arians* also, in their Turn, used the Orthodox with no greater Moderation, than the Orthodox had used them. The *Vandals*, who were partly *Pagans*, and partly *Arians*, had seized on *Spain* and *Africa*, and exercised innumerable Cruelties on Those who were not of the same Religion with Themselves. *Trafmond* their General in *Spain*, and *Genferick* in *Africa*, used all possible Endeavours to propagate *Arianism* throughout all their Provinces. And the more effectually to accomplish this Design, they filled all Places with Slaughter and Blood, by the Advice of the Bishops of their Party, burning down Churches; and putting the orthodox Clergy to the most grievous and unheard of Tortures, to make them discover the Gold and Silver of their Churches, repeating these kind of Tortures several Times, so that many actually died under them. *Genferick* seized on all the sacred Books he could find, that they might be deprived of the Means of defending their Opinions. By the Counsel of his Bishops, he ordered that none but *Arians* should be admitted to Court, or employ'd in any Offices about his Children, or so much as enjoy the Benefit of a Toleration. *Armogestes*, *Masculon*, and *Saturus*, three Officers of his Court, were inhumanly tortured to make them embrace *Arianism*; and, upon their Refusal, they were stripped of their Honours and Estates, and forced to protract a miserable Life in the utmost Poverty and Want. These and many more Instances of *Genferick's* Cruelty towards the Or-

thodox, during a long Reign of thirty-eight Years, are related by *Vistor*.

The Council of Ephesus ; or Third General Council.

DURING these Transactions, a new Controversy, of a very extraordinary and important Nature, arose in the Church ; which, as the Other had done before, occasioned many Disorders and Murders, and gave Birth to the third general Council. *Nestorius*, the persecuting Bishop of *Constantinople*, altho' tolerably sound in the Doctrine of the real Deity of the *Logos*, yet excepted against the Virgin *Mary's* being called *Theotokos*, i. e. *Mother of God*, because as he argued, *Mary was a Woman, and that therefore God could not be born of her ; adding, I cannot call him God, who once was not above two or three Months old ;* and therefore he substituted another Word in the Room of it, calling her *Christotokos*, or *Mother of Christ*. By this Means he seemed to maintain not only the Distinction of the two Natures in *Christ*, for he allowed the proper Personality and Subsistence of the *Logos*, but that there were also two distinct Persons in *Christ* ; the one a mere Man, absolutely distinct from the Word, and the other God, as absolutely distinct from the human Nature. This caused great Disturbances in the City of *Constantinople*, and the Dispute was thought of such Consequence, as to need a Council to settle it. Accordingly *Theodosius* convened one at *Ephesus*, A. C. 431. of which *Cyrell* was President ; and as he hated *Nestorius*, he persuaded the Bishops of his own Party to decree, that the Virgin was, and should be, the Mother of God, and to anathematize All who should not confess her in this Character, nor own that the Word of God the Father was united substantially to the Flesh, making one *Christ* of two Natures, both God and Man together ; or who should ascribe what the Scriptures says of *Christ*, to two Persons or Subsistences, interpreting some of the Man, exclusive of the Word ; and others of the Word, exclusive of the hu-

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man Nature ; or who, should presume to call the *Man-Christ, the Bearer, or the Receptacle of God*, instead of God ; and hastily to depose *Nestorius* five Days before the coming of *John* Bishop of *Antioch*, with his suffragan Bishops. *John*, upon his Arrival at *Ephesus*, deposed *Cyrill*, in a Council of Bishops held for that Purpose, and accused him of being the Author of all the Disorders occasioned by this Affair, and of having rashly proceeded to the Deposition of *Nestorius*. *Cyrill*, was soon absolved by his own Council, and, in Revenge, deposed *John* of *Antioch*, and all the Bishops of his Party. But they were both reconciled by the Emperor, and restored each other to their respective Sees, and, as the Effect of their Reconciliation, both subscribed to the Condemnation of *Nestorius*, who was sent into Banishment, where, after suffering great Hardships, he died miserably ; being thus made to taste those Sweets of Persecution he had so liberally given to Others, in the Time of his Power and Prosperity. The Emperor himself, tho' at first he disapproved of this Council's Conduct, yet afterwards was persuaded to ratify their Decrees ; and published a Law, by which all who embraced the Opinions of *Nestorius*, were, if Bishops or Clergymen, ordered to be expelled the Churches, or if Laymen, to be anathematized. This occasioned irreconcilable Hatreds amongst the Bishops and People, who were so enraged against each other, that there was no passing with any Safety from one Province or City to another ; because every One pursued his Neighbour as his Enemy, and, without any Fear of God, revenged themselves on one another, under a Pretence of Ecclesiastical Zeal.

The Council of Chalcedon ; or fourth general Council.

Marcian, the Successor of *Theodosius* in the Empire, embraced the Orthodox Party and Opinions, and was very desirous to bring about an entire Uniformity in the Worship of God, and to establish the same

Form of Doxologies amongst all Christians whatsoever. Agreeably to this his Temper, *Eusebius*, Bishop of *Nicomedia*, address'd him soon after his Promotion in these Words: *God hath justly given you the Empire, that you should govern All for the universal Welfare, and for the Peace of his holy Church: And therefore, before and in all Things, take Care of the Principles of the orthodox and most holy Faith, and extinguish the Roarings of the Hereticks, and bring to Light the Doctrines of Piety.* The Legates also of *Leo*, Bishop of *Rome*, presented him their Accusations against *Dioscorus*, Bishop of *Alexandria*; as did also *Eusebius*, Bishop of *Dorylaeum*, beseeching the Emperor that these Things might be judg'd and determin'd by a Synod. *Marcian* consented, and order'd the Bishops to meet first at *Nice*, and afterwards at *Chalcedon*, 451. This was the fourth oecumenical or general Council, consisting of near six hundred Prelates. The principal Cause of their assembling was the *Eutychian* Heresy. *Eutyches*, a Presbyter of *Constantinople*, had asserted, in the Reign of *Theodosius*, jun. that *Jesus Christ consisted of two Natures before his Union or Incarnation, but that after this, he had one Nature only.* He also denied that *the Body of Christ was of the same Substance with Our's.* On this Account, he was depos'd in a particular Council at *Constantinople*, by *Flavian*, Bishop of that Place: But, upon his complaining to the Emperor that the Acts of that Council were falsified by his Enemies, a second Synod of the neighbouring Bishops met in the same City, who, after examining those Acts, found them to be genuine, and confirm'd the Sentence against *Eutyches*. But *Dioscorus*, Bishop of *Alexandria*, who was at Enmity with *Flavian* of *Constantinople*, obtained, from *Theodosius*, that a third Council should be held on this Affair; which accordingly met at *Ephesus*, which the Orthodox stigmatized by the Name of *Lesbrike*, the thieving Council, or Council of Thieves. *Dioscorus* was President of it, and after

an Examination of the Affair of *Eutyches*, his Sentence of Excommunication and Deposition was taken off, and himself restored to his Office and Dignity; the Bishops of *Constantinople*, *Antioch*, and Others, being deposed in his Stead. But the condemned Bishops, and the Legates from *Rome*, appealed from this Sentence to another Council, and prevailed with *Theodosius* to issue his Letters for the assembling one: But as he died before they could meet, the Honour of determining this Affair was reserved for his Successor *Marcian*; and when the Fathers, in Obedience to his Summons, were convened at *Chalcedon*, the Emperor favoured them with his Presence; and in a Speech to them, told them, *That he had nothing more at Heart than to preserve the true and orthodox Christian Faith safe and uncorrupted, and that therefore he proposed to them a Law, that no One should dare to dispute of the Person of Christ, otherwise than it has been determined by the Council of Nice.* After this Address of the Emperor, the Fathers proceeded to their synodical Business, and, notwithstanding the Synod was divided, some of the Fathers piously crying out, *Damn Dioscorus, banish Dioscorus, banish the Egyptian, banish the Heretick, Christ hath deposed Dioscorus*; Others, on the contrary, *Restore Dioscorus to the Council, restore Dioscorus to his Churches*; yet, through the Authority of the Legates of *Rome*, *Dioscorus* was deposed for his Contempt of the sacred Canons, and for his Contumacy towards the holy universal Synod. After this, they proceeded to settle the Faith according to the *Nicene Creed*, the Opinions of the Fathers, and the Doctrine of *Athanasius*, *Cyrill*, *Caelestin*, *Hilarius*, *Basil*, *Gregory*, and *Leo*; and decreed, that *Christ was truly God, and truly Man, consubstantial to the Father as to his Deity, and consubstantial to us as to his Humanity; and that he was to be confessed as consisting of two Natures without Mixture, Conversion of one into the other, and without Division or Separation; and that it should not be lawful for any Person to utter, or*

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write, or compose, or think, or teach any other Faith whatsoever; and that if Any should presume to do it, they should, if Bishops or Clergymen, be deposed; and if Monks or Laicks, be anathematized. This procured a loud Acclamation: God bless the Emperor, God bless the Empress. We believe as Pope Leo doth. Damn the Dividers and the Confounders. We believe as Cyrill did: Immortal be the Name of Cyrill. Thus the Orthodox believe; and cursed be every One that doth not believe so too. Marcian ratified their Decrees, and banished Dioscorus, and put forth an Edict, containing very severe Penalties against the Eutychians and Apollinarists. By this Law the Emperor ordained, That they should not have Power of disposing their Estates, and making a Will, nor of inheriting what Others should leave them by Will. Neither let them receive Advantage by any Deed of Gift; but let whatsoever is given them, either by the Bounty of the Living, or the Will of the Dead, be immediately forfeited to our Treasury.

Zeno, though perfectly orthodox in his Principles, yet was a very wicked and profligate Prince, and rendered himself so extremely hateful to his own Family, by his Vices and Debaucheries, that Basiliscus, Brother of Verina, Mother of Zeno's Empress, expelled him the Empire, and reigned in his Stead; and having found by Experience, that the Decrees of the Council of Chalcedon had occasioned many Disturbances, he by an Edict ordained, that the Nicene Creed alone should be used in all Churches, as being the only Rule of the pure Faith, and sufficient to remove every Heresy, and perfectly to unite all the Churches; confirming at the same Time the Decrees of the Councils of Constantinople and Ephesus. But as to Those of the Council of Chalcedon, he ordered, that as they had destroyed the Unity and good Order of the Churches, and the Peace of the whole World, they should be anathematized by all the Bishops; and that where-

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they should be immediately burnt. And that whoſoever after this ſhould attempt, either by Diſpute or Writing, or Teaching, at any Time, Manner or Place, to utter, or ſo much as name the Novelties that had been agreed on at *Chalcedon* contrary to the Faith, ſhould, as the Authors of Tumults and Seditions in the Churches of God, and as Enemies to God and himſelf, be ſubject to all the Penalties of the Laws, and be depoſed, if Biſhops or Clergymen; and if Monks or Laicks, be puniſhed with Banishment, and Conſiſcation of their Effects, and even with Death itſelf.

HENCE the Church was divided into Factions, ſo that the Biſhops would not communicate with each other. Not only the Eaſtern Biſhops ſeparated from the Weſtern, but thoſe of the ſame Provinces had Schiſms amongſt themſelves. The Emperor, to prevent as much as poſſible theſe Quarrels, baniſhed Thoſe who were moſt remarkably troubleſome, from their Sees, and particularly the Biſhops of *Conſtantinople* and *Antioch*, forbidding all Perſons to preach either for againſt the Council of *Chalcedon*, in any Places where it had not been uſual to do it before; that by allowing all Churches their ſeveral Cuſtoms, he might prevent any Diſturbances upon Account of Innovations. But the Monks and Biſhops prevented theſe Attempts for Peace, by forcing one another to make new Confeſſions and Subſcriptions, and by anathematizing All who differed from them, as Hereticks; ſo that by their ſeditious and obſtinate Behaviour they occaſioned innumerable Quarrels and Murders in the Empire. They alſo treated the Emperor himſelf with great Insolence, and excommunicated him as an Enemy to the Synod of *Chalcedon*.

Juſtin was more zealous for Orthodoxy than his Predeceſſor *Anaſtaſius*, and in the firſt Year of his Reign gave a very ſignal Proof of it. *Severus*, Biſhop of *Antioch*, was warm againſt the Council of *Chalcedon*,

Chalcedon, and continually anathematizing it in the Letters he wrote to several Bishops; and because the People quarrelled on this Account, and divided into several Parties, *Justin* ordered the Bishop to be apprehended, and his Tongue to be cut out; and commanded that the Synod of *Chalcedon* should be preached up through all the Churches of the Empire. *Platina* also tells us, that he banished the *Arians*, and gave their Churches to the Orthodox. *Hermisdas* also, Bishop of *Rome*, in Imitation of his Predecessor *Sammachus*, banished the Remainder of the *Manichees*, and caused their Writing to be burnt.

Justinian, his Successor in the Empire, succeeded him also in his Zeal for the Council of *Chalcedon*, and banished the Bishops of *Constantinople* and *Antioch*, because they would not obey his Orders, and receive the Decrees of that Synod. He also published a Constitution; by which he anathematized them and all their Followers; and ordered, that whosoever should preach their Opinions should be subject to the most grievous Punishments. By this Means nothing was openly preached in any of the Churches but this Council; nor did any One dare to anathematize it, And whosoever were of a contrary Opinion, they were compelled by innumerable Methods, to come into the orthodox Faith. In the third Year of his Reign he published a Law, ordering that there should be no *Pagans*, nor *Hereticks*, but orthodox *Christians* only; allowing to *Hereticks* three Months only for Conversion. By another, he deprived *Hereticks* of the Right of Succession.

The second Council at Constantinople; or fifth General Council.

DURING his Reign, (*Justinian*) in the 24th Year of it, was held the fifth General Council at *Constantinople*, A. C. 553. consisting of about 165 Fathers. The Occasion of their Meeting was the Opposition that was made to the Four former general Councils,

Councils; and particularly the Writings of *Origen*, which *Eustachius* Bishop of *Jerusalem*, accused, as full of many dangerous Errors. In the first Sessions it was debated, Whether *Those who were dead were to be anathematized*? One *Eutychius* looked with Contempt on the Fathers for their Hesitation in so plain a Matter, and told them, that there needed no Deliberation about it; for that King *Josias* formerly did not only destroy the idolatrous Priests, who were living, but dug also those who had been dead long before out of their Graves. So clear a Determination of the Point, who could resist? The Fathers immediately were convinced, and *Justinian* caused him to be consecrated Bishop of *Constantinople*, in the Room of *Menas*, just deceas'd, for this his Skill in Scripture and Casuistry. The Consequence was, that the Decrees of the four preceeding Councils were all confirmed; Those who were condemned by them re-condemned and anathematized, particularly *Theodorus* Bishop of *Mopsuesstia*, and *Ibas*, with their Writings, as favouring the Impieties of *Nestorius*; and finally, *Origen*, with all his detestable and execrable Principles, and all Persons whatsoever who should think, or speak of them, or dare to defend them. After these Transactions, the Synod sent an Account of them to *Justinian*, whom they complimented with the Title of *the most Christian King, and with having a Soul Partaker of the heavenly Nobility*. And yet soon after these Flatteries, his most Christian Majesty turned Heretick himself, and endeavoured with as much Zeal to propagate Heresy, as he had done Orthodoxy before: He published an Edict, by which he ordained, That *the Body of Christ was incorruptible, and incapable even of natural and innocent Passions*; that before his Death he eat in the same Manner as he did after his Resurrection, receiving no Conversion or Change from his very Formation in the Womb; neither in his voluntary or natural Affections, nor after his Resurrection. But as he was endeavouring to force the Bi-

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shops to receive his Creed, God was pleased, as *Evagrius* observes, to cut him off; and notwithstanding *the heavenly Nobility of his Soul, he went, as the same Author charitably supposes, to the Devil.*

Justin the Younger, who succeeded *Justinian*, published an Edict soon after his Advancement, by which he sent all the Bishops to their respective Sees, and to perform divine Worship according to the usual Manner of their Churches, without making any Innovations concerning the Faith. As to his personal Character, he was extremely dissolute and debauched, and addicted to the most vile and criminal Pleasures. He was also sordidly covetous, and sold the very Bishopricks to the best Bidders, putting them up to publick Auction. Nor was he less remarkable for his Cruelty: He had a near Relation of his own Name, whom he treacherously murdered; and of whom he was so jealous, that he could not be content till he and his Empress had trampled his Head under their Feet. However, he was very orthodox, and published a new Explication of the Faith, which for Clearness and Subtily exceeded all that went before it. In this he professes, That *he believed in Father, Son, and Holy Spirit, the consubstantial Trinity, one Deity, or Nature, or Essence, and one Virtue, Power and Energy, in three Hypostases or Persons; and that he adored the Unity in Trinity, and the Trinity in Unity, having a most admirable Division and Union; the Unity according to the Essence or Deity; the Trinity according to the Properties, Hypostases or Persons; for they are divided indivisibly; or if I may so speak, they are joined together separately. Moreover, we anathematize All who have, or do think otherwise, and judge them as cut off from the holy Catholick, and Apostolick Church of God.* To this extraordinary Edict, All, says the Historian, gave their Consent, esteeming it to be very orthodox, though they were not more united amongst Themselves than before.

(101)

UNDER *Heraclius*, the Successor of *Phocas*, great Disturbances were raised upon Account of what they called the *Herefy* of the *Monothelites*, i. e. Those who held there were not two Wills, the Divine and Human, in *Christ*, but only some single Will or Operation. The Emperor himself was of this Opinion, being persuaded into it by *Pyrrhus* Patriarch of *Constantinople*, and *Cyrus* Bishop of *Alexandria*. And tho' he afterwards seems to have changed his Mind in this Point, yet in Order to promote Peace, he put forth an Edict, forbidding Disputes or Quarrels, on either Side the Question. *Constans*, his Grandson, was of the same Sentiment, and at the Instigation of *Paul* Bishop of *Constantinople*, grievously persecuted Those who would not agree with him. *Martyn*, Pope of *Rome*, sent his Legates to the Emperor and Patriarch to forsake their Errors, and embrace the Truth; but his Holiness was but little regarded, and after his Legates were imprisoned and whipped, they were sent into Banishment. This greatly enraged *Martyn*, who convened a Synod at *Rome* of 150 Bishops, who decreed, that whosoever should *not confess two Wills, and two Operations united, the Divine and the Human, in one and the same Christ, should be anathema*, and that *Paul* Bishop of *Constantinople* should be condemned and deposed. The Emperor highly resented this Conduct, and sent *Olympius*, Hexarch, into *Italy* to propagate the *Monothelite* Doctrine; and either to kill *Martyn*, or send him Prisoner to *Constantinople*. *Olympius* not being able to execute either Design, *Theodorus* was sent in his Room, who apprehended the Pope, put him in Chains, and got him conveyed to the Emperor, who after ignominiously treating him, banished him to *Pontus*, where he died in great Misery and Want. The Bishops of *Constans's* Party were greatly assistant to him in this Work of Persecution, and shewed more Rage against their Fellow-Christians, then they did against the very Barbarians themselves.

The Third Council at Constantinople ; or Sixth General Council.

Constantine, the eldest Son of *Constans*, cut off his two younger Brothers *Noses*, that they might not share the Empire with him ; but however happened to be more orthodox than his Predecessors ; and by the Persuasion of *Agatho*, Pope of *Rome*, convened the sixth General Council at *Constantinople*, A. D. 680. in which were present 289 Bishops. The Fathers of this holy Synod complimented the Emperor with being another *David*, raised up by *Christ*, their God, a Man after his own Heart ; who had not given Sleep to his Eyes, nor Slumber to his Eye-lids, till he had gathered them together, to find out the perfect Rule of Faith. After this they condemned the Heresy of one Will in *Christ*, and declared, That they glorified two natural Wills and Operations, indivisibly, inconvertibly, without Confusion, and inseparably in the same Lord *Jesus Christ*, our true God, i. e. the divine Operation, and the human Operation. So that now the orthodox Faith, in Reference to *Christ*, was this ; that he had two Natures, the Divine and Human ; that these two Natures were united, without Confusion, into one single Person ; and that in this one single Person, there were two distinct Wills and Operations, the Human and Divine. Thus at last 680 Years after *Christ*, was the orthodox Faith, relating to his Deity, Humanity, Nature and Wills, decided and settled by this Synod ; who, after pronounced Anathemas against the Living and Dead, ordered the Burning of heretical Books, and deprived several Bishops of their Sees ; procured an Edict from the Emperor, commanding all to receive their Confession of Faith, and denouncing not only eternal, but corporal Punishments to all Recusants ; viz. if they were Bishops, or Clergymen, or Monks, they were to be banished ; if Laymen, of any Rank and Figure, they were to forfeit their Estates, and lose their Honours ; if of the common People, they were

to be expelled the Royal City. These their definitive Sentences were concluded with the usual Exclamation, of, *God save the Emperor, long live the orthodox Emperor, down with the Hereticks, cursed be Eutyches, Macarius, &c. ! The Trinity hath deposed them.*

The next Controversy of Importance was relating to the Worship of Images. The Respect due to the Memories of the Apostles and Martyrs of the Christian Church, was gradually carried into great Superstition, and at Length degenerated into downright Idolatry.

Constantine, Bishop of *Rome*, the Successor of *Paul*, seems also to have been an Enemy to Images, and was therefore tumultuously deposed ; and *Stephen III.* substituted in his Room, who was a warm and furious Defender of them. He immediately assembled a Council in the *Lateran Church*, where the holy Fathers abrogated all *Constantine's* Decrees ; deposed all who had been ordained by him Bishops ; made void all his Baptisms and Chrisms ; and, as some Historians relate, after having beat him, and used him with great Indignity, made a Fire in the Church, and burnt him therein. After this, they annulled all the Decrees of the Synod of *Constantinople*, ordered the Restoration of Statues and Images, and anathematized that execrable and pernicious Synod, giving this excellent Reason for the Use of Images ; *That if 'twas lawful for Emperors, and Those who had deserved well of the Commonwealth, to have their Images erected, but not lawful to set up those of God, the Condition of the immortal God would be worse than that of Men.* After this the Pope published the Acts of the Council, and pronounced an Anathema against all Those who should oppose it.

The second Nicene Council ; or the seventh General Council.

Thus the Mystery of this Iniquity worked, till at Length, under the Reign of *Irene* and *Constantine* her

her Son, a Synod was packed up of such Bishops as were ready to make any Decrees that should be agreeable to the Roman Pontiff, and the Empress. They met at Nice, An. 787. to the Number of about 350. In this venerable Assembly it was decreed, *That holy Images of the Cross should be consecrated, and put on the sacred Vessels and Vestments, and upon Walls and Boards, in private Houses and publick Ways; and especially that there should be erected Images of the Lord our God, our Saviour Jesus Christ, of our blessed Lady, the Mother of God, of the venerable Angels, and of all the Saints. And that Whosoever should presume to think or teach otherwise, or to throw away any painted Books, or the Figure of the Cross, or any Image or Picture, or any genuine Relicks of the Martyrs, they should, if Bishops or Clergymen, be deposed; or if Monks or Laymen, be excommunicated.* Then they pronounced Anathemas upon All who should not receive Images, or who should call them Idols, or who should wilfully communicate with Those who rejected and despised them; adding, according to Custom, *Long live Constantine and Irene his Mother. Damnation to all Hereticks. Damnation on the Council that roared against venerable Images: The holy Trinity hath deposed them.*

Irene and Constantine approved and subscribed these Decrees, and the Consequence was, That Idols and Images were erected in all the Churches; and Those who were against them, treated with great Severity. This Council was held under the Popedom of *Hadrian I.* and thus, by the Intrigues of the Popes of *Rome*, Iniquity was established by a Law, and the Worship of Idols authorized and established in the Christian Church, though contrary to all the Principles of natural Religion, and the Nature and Design of the Christian Revelation.

'Tis true, that this Decision of the Council did not put an entire End to the Controversy. *Platina* tells us, that *Constantine* himself not long after annulled

annulled their Decrees, and removed his Mother from all Share in the Government. The Synod also of *Francfort*, held about six Years after, decreed that the Worship and Adoration of Images was impious; condemned the Synod of *Nice*, which had established it; and ordered that it should not be called either the Seventh, or an universal Council. But as the *Roman* Pontiffs had engrossed almost all Power into their own Hands, all Opposition to Image Worship became ineffectual; especially as they supported their Decrees by the civil Power, and caused great Cruelties to be exercised towards all Those who should dare dispute, or contradict them.

For many Years the World groaned under this Antichristian Yoke; nor were any Methods of Fraud, Imposture and Barbarity, left unpractised to support and perpetuate it. As the Clergy rid Lords of the Universe, they grew wanton and insolent in their Power; and as they drained the Nations of their Wealth to support their own Grandeur and Luxury, they degenerated into the worst and vilest Set of Men that ever burdened the Earth. They were shamefully Ignorant, and scandalously Vicious; well versed in the most exquisite Arts of Torture and Cruelty, and absolutely divested of all Bowels of Mercy and Compassion towards Those, who even in the smallest Matters differed from the Dictates of their Superstition and Impiety. The infamous Practices of that accursed Tribunal, the Inquisition, the Wars against *Hereticks* in the Earldom of *Tbolouse*, the Massacres of *Paris* and *Ireland*, the many Sacrifices they have made in *Great-Britain*, the Fires they have kindled, and the Flames they have lighted up in all Nations; where their Power hath been acknowledged, witness against them, and demonstrate them to be very Monsters of Mankind. So that One would really wonder, that the whole World hath not entered into a Combination, and risen in Arms against so execrable

crable a Set of Men, and extirpated them as *savage* Beasts, from the Face of the whole Earth; who, out of a Pretence of Religion, have defiled it with the Blood of innumerable Saints and Martyrs, and made Use of the Name of the most holy *Jesus*, to countenance and sanctify the most abominable Impieties. ”

THERE is no Dispute, but that there has always been a Number of wise and pious Men, Men of Temper and Moderation, among these *Creed-making* Councils, who have seen and heartily lamented these Disorders and Impieties in the Christian Church: And have ever endeavour'd to correct and reform them, by inspiring the Ministers of Religion, with Sentiments more Humane, Generous and Christian: But their Attempts of this Kind, have proved ineffectual, as these Men bore but little Proportion to the Body of these Councils, who were of a different Temper: For these Councils consisted of 3, 4, 5, and 6 hundred Bishops and Prelates, and many of those Bishops were great as sovereign Princes: And were doubtless, such avaricious, lordly, imperious, cruel Monsters, as they have been represented; both as to the *Orthodox* and *Arian* Parties. And 'tis very Difficult to know which of those Parties exceeded in Cruelty and Wickedness.

If Men then, actuated by these Principles, and Views, have been the Men, that have composed these Councils, there is little, or no Weight to be put upon their Opinions, as to the Doctrines of Religion; for as Religion was not their principal Concern, but Power and Grandeur, they have generally made the first, subservient to the last: Accordingly all Sorts of Principles have been orthodox in their Turn. --- Now, as this has generally been the State of the Christian Church, and these the Sentiments and Views that have for the most Part governed these *Creed making* Ministers, from the first *Nicene* Council,

til, which was held in the Year of the Christian Era 325, to the Protestant Reformation, which began in HENRY the VIII's Day, a little better then 200 Years ago. One would be apt to think, the *Weight* the President lays upon Councils, is rather built upon the *superstitious* Fondness he has for them, than upon any just and solid Foundation. ---

I have said the more on this Head of Councils, because I have understood, that there has been divers Attempts made for the forming of a General Association in this Colony; and that Mr. President has labour'd abundantly in that Affair. This GENERAL ASSOCIATION I perceive, is to be the Supreme *Ecclesiastical Court*, where all religious Debates and Controversies respecting the Faith, are to be judged decided and finished. And that their Decisions respecting Orthodoxy and Heresy, are to be binding upon the Ministers and their Churches; and that they are to be invested with the Power of Excommunication, both of Ministers and Churches. If this should ever be the Case (which I hope God in his Providence will prevent) the *Connecticut* Churches may date their Ruin and Confusion from that very Day. For suppose, that this Matter was effected, and that a Man of *Cyrill* or *Athenasius's* Temper was President, or in the modern Phrase, Moderator of this Council, and that it's Members were of the same Stamp; what must we conceive to be the Consequence? But that the Cry of Heresy would soon be raised, (for these Fathers of the Faith generally account every Thing Heresy that don't comport with their Interest, whether it be of a religious or civil Nature) and that if there were no Hereticks before, that then there would be Many; and that the Government would be filled with religious Curses and Excommunications. This will be a glorious Reformation! When the Churches shall have got together by the Ears; and nothing shall be heard, but Curses and Excommunications.

Ministers and Churches sending each other to the Devil by Turns.---The greatest Mischiefs that hath ever befallen the Christian Church, have derived from the Power, Pride, Usurpation, Tyranny and Cruelty of these Religious Councils ; Witness the Councils of *Nicene, Macedon, &c**. And what Reason have we to expect, but that the Consequences of a General Association, will be the same, as far as the Climate will allow of it. We have Men descended from the same corrupt *Stock*, Men who have probably as much Pride, Avarice and Itch for Domination, and, it may

* Applicable to this, says the late Rev'd learned and pious *Jonathan Dickinson* of *Elizabeth-Town*, in his Remarks upon a Discourse, intituled, an Overture ; (A Piece at this Time highly worthy the Attention of the Public) in these Words, " The *Synod of Nice*, did indeed impose *Subscriptions* ; but what was the Consequence, but horrible Schisms, Convulsions and Confusions, until the Church was crumbled into Parts and Parties, each uncharitably anathematizing one another ? Never was the Church infested with such a Swarm of *Hereticks* and *Heretics*, as sprung from that corrupt Fountain of Imposition and *Subscription*. The *Arians* were not only strengthened in their *Heresy*, and increased in their Numbers by their Persecution ; but there was quickly added to 'em, the black Catalogue of *Eustathians, Macedonians, Anomoioi, Eunomians, Photinians, Luciferians, Anthropomorphites, Donatists, Appollonarians, Dimertizæ, Massiliani, Antidicomorianitzæ, Collyridiani, Metangismonitzæ, Pslabryrians, Eutichians, Seluciani, Patriciani*, with a long and almost endless *Et cætera*. All which *Heresies* rose out of the bottomless Pit, in about seventy Years space, in the same Church. Whence one Council was convened after another, to draw up new *Creeeds*, and impose new *Subscriptions*, until almost every Article of Christianity was both condemned and established. This was the Mark set by Providence upon the first *Subscription* of this Kind, that was ever imposed in the World ; and this the Defence and Propagation of Truth that followed from it. "

" The Churches of *New-England* have all continued from their first Foundation *Nonsubscribers* ; and yet retain their first Faith and Love. From all this I think it naturally follows, that *Subscription* is not Necessary for the Being, or Well-being of the Church ; unless Hatred, Variance, Emulations, Wrath, Strife, Seditions and *Heresies*, are necessary to that End. "

may be, natural Cruelty as They: If so, only give Them the same Power and the same Temptation, and they will do as much Mischief as They did; saying, that our Laws don't admit of Men's being butchered for the sake of Religion, and if they would, that there are not so many Men to be murdered, or Cities to be burnt.

SUPPOSE a Man of Mr. President's Make, who could make the *Westminster* Confession and Catechism a Standard for the Scriptures, and could assert that a Man must believe the Catechism before the Bible, in a Point, wherein he thought they disagreed, was President of this Association or Council, and that the Body, were of his Sentiments and Temper; what would be the Consequence? Might they not imagine, finding that they were a religious Council to settle the Faith, that they were as good Judges of the Doctrines of the Christian Religion, as those good Gentlemen were, who compos'd the Catechism and Confession; and that They had as good Right to add to them, as those Men had to make them; and that if They added any Thing to them, they would be as sacred as they were before; and would they not still be as fond of settling the Faith by them, as they used to be? Which would be settling the Faith not according to the Scriptures, but according to their own Notions and Whims; they would yet be the Standard of the Faith: But would Men be tryed, judged and excommunicated by such a Standard as this? No! not so long as they had one Atom of *common Sense* left. These Things will never go down in a free State, where People are bred in, and breathe a free Air, and are formed upon Principles of Liberty; they might Answer in a Popish Country, or in *Turkey*, where the common People are sunk and degraded almost to the State of Brutes, by Poverty, Chains and absolute Tyranny, and have no more Sense of Liberty and Property, then so many *Jack-Asses*: But in a free State they will be eternally ridiculed and

abhorred. For my Part, did I not think Religion, far too sacred to be trifled with, and was I persuaded that no ill Consequences would attend such a *venerable Council*, I should be half pleased to see it; as it would be a droll Subject, a Subject of Lampoon and Buffoonry, to see the *Bishop of Connecticut* awfully attended with an Equipage of 15 or 16 in *Black*, toring through the Government, to excommunicate this, that, and the other Church from the Faith, &c.

'Tis too late in the Day for these Things, these Gentlemen should have lived 12 or 13 Hundred Years ago, or they should have been born in a Popish Country, then they would have had something to do. But as to Us in this Country, we are *Free-born*, and have the keenest Sense of Liberty, and han't the least Notion of pampering and making a *Few* great, at the Expence of our own Liberty and Property.

Mr. President proceeds in Pag. 29 to say, "For tho' there have been some Men scattered up and down in the World, and *sometimes* convened in Assemblies, who have not believed these Doctrines, and have sometimes endeavoured covertly to disguise them, and let them drop, and by Degrees to root them out of the Christian Church; yet they never dared *openly* and formally to deny them, &c." By this, the President would have us understand, that there have been only here and there One, *scatter'd*, (as he calls it) up and down in the World, who have opposed Orthodoxy. As a Historian he is culpable in this Representation. ---For Mr. *Candler*, speaking of these Times he refers to, has these Words, "The Truth is the Christian Clergy, who were now become the chief Incendiaries, and Disturbers of the Empire, and the Pride of the Bishops, and the Fury of the People on EACH SIDE, were grown to such a Height, as that there scarce ever was an Election or Restoration of a Bishop in

"the

" the larger Cities, but it was attended with Slaught-
 " ter and Blood." Surprising ! Was this the Case,
 and only here and there a Man that opposed Ortho-
 doxy ? No ! The Truth was, that the *Arian Party*
 was a numerous and powerful Party, and had in their
 Turn (as well as the Orthodox) the Imperial Au-
 thority on their Side. Both Parties, Orthodox and
Arian, were numerous and powerful, proud and ty-
 rannical, cruel and implacable Enemies One to the
 Other. The Consequence was Banishment and Ex-
 communication, Murthers, Burnings and Depopu-
 lating of Cities, &c.

COMPARING the fore cited Passages of the Pre-
 sident's, with what he says in Pag. 40 of *Arius*,
Palagius, and their Followers (as he calls them) "That
 " comparing these Men with Those of the opposite
 " Sentiments, they are but as the small Dust of the
 " Ballance " One would be inclined to think, that he
 thought Truth was to be determined by *Vote* ; or
 why does he *Puff* away so much upon Number ?
Custom the World's great Idol we adore ;

And knowing this, we seek to know no more. Pomfret.

Mr. President observes in the same Pag. " That
 " the Emperor *Constantius* was an *Arian*, and that
 " he strenuously endeavour'd by secret Fraud, and o-
 " pen Violence to establish *Arianism*." He might
 have added with equal Truth, that the *Orthodoxy*
 were as guilty of these Practices as the *Arians* ; had
 it not been for the *superstitious Fondness* he had to that
 dear Term *Orthodoxy*, which I imagine is no more
 sacred, then the Term *Arianism*, or has done less
 Mischief in the World.

In Pag. 29 He has inserted (in Part, as he owns)
 " The worst *Arian* Creed the World ever saw under
 " the Countenance of Publick Authority. " * He
 might

* If this was the worst *Arian* Creed published by public Autho-
 rity, there were certainly some others, under public Authority.
 How

might have spared his Pains, in telling of us it was the worst; we should have concluded from his Temper, that this was the Truth, if he had said nothing about it. But in as much, as he has undertaken to give Mankind a *Specimen* of the *Arian* Faith, 'tis not to his Honour, that he has taken their *worst* Creed in Order to do it. However if he could brook this, to serve his Designs, it is surprising he should be so weak as to tell us so: From whence we may know what to expect from the President, *viz.* That when he represents Those he calls his Adversaries, that he will represent them in the *worst* Point of Light, and may safely conclude, that they are better Men, then he represents to be.

I have not said one Word with Regard to this *Arian* Controversy, because I had the least Affection, either for *Arius* or his Principles; but because I thought it could be no Service to the Principles the President undertook to vindicate, to endeavour to support them by Representations which were not agreeable to Truth; by representing the *Arians* as the basest Set of Men in the World and the Orthodox as the Reverse; and by representing, as tho' Original Sin and the Doctrines thereon depending, were established in General Councils, equally with the Divinity of our Saviour; which appears from his ranking these Doctrines constantly together, whilst he is speaking of General Councils. I wish the President had let alone this *Arian* Controversy, seeing it is Nothing to his Purpose; and I believe he would have done it, had he not a Design to raise a Dust and a Noise about it. I hope every Man who values the Peace of the Church, will do his Utmost to put a Stop to these Proceedings, remembering

How consistent then is he in saying, in the same Page, of the *Arians*, that they never dared openly and formally to deny these Principles (orthodox Principles) by any public Act. Why! Wan't a public *Arian* Creeds a denial of Orthodoxy? How are we to understand these Things?

remembering what the Emperor *Constantine* said, with
 Regard to this Controversy, expressed in a Letter to
Alexander and *Arius*, in these Words, " That after
 " having diligently examined the *Rise* and *Foundation*
 " of this *Affair*, he found the Occasion of this Disse-
 " rence to be very trifling, and not worthy such
 " furious Contentions ; and that he promised
 " himself, that his Mediation for Peace, would
 " have the desired Effect ; he tells *Alexander*, that he
 " required from his *Presbyter* (*Arius*) a Declaration of
 " his Sentiments, concerning a silly, empty Question ;
 " and *Arius*, that he had imprudently uttered, what
 " he should not even have thought of, or at Least he
 " ought to have kept secret in his own Breast ; and
 " that therefore Questions about such *Things* should
 " not have been asked, or if *they* had, should not have
 " been answered ; that *they* proceeded from an idle
 " Itch of *Disputation*, and were in Themselves of so
 " high and difficult a Nature, as that they could
 " not be exactly comprehended, or suitably ex-
 " plained. "

PAGE 32, The President says, " St. *Augustine* wrote
 " very copiously upon these Subjects, viz. Original
 " Sin, &c. against *Palagius*, and asserted the same
 " Doctrines, which have since been called by the Name
 " of *Calvinism* ; and the Doctrines of St. *Augustine* have
 " always been acknowledged as the standing Doctrines
 " of the Christian Church. " For Answer, I would
 observe two Things, with Regard to St. *Austin*.

FIRST, When he wrote against the *Heresy* of the
Manichees, the Principles he advanced in that Dispute ;
 were agreeable to the Principles of the ancient Fa-
 thers ; but were a Contradiction to, and really sub-
 versive of the Doctrines called *Calvinism*.

SECONDLY, When St. *Austin* wrote against the
Heresy of *Pelagius* he recanted many of the Principles
 he had advanced in his Dispute against the *Manichees* ;
 and the Principles he then asserted, were such as
 might

might be called *Calvinism* as well as any Thing; but the Truth was, he neither agreed with himself, his Disciples, or with the Fathers.

First, Then, I observe, with Regard to St. *Austin*, that when he wrote against the *Heresy* of the *Manichees*, the Principles he advanced in that Dispute, were agreeable to the Principles of the ancient Fathers; but were a Contradiction to, and really subversive of the Doctrines called *Calvinism*. This was one of the Errors of the *Manichees*, That Sin arose not from the free-Will of Man, but from the Substance of Matter; and so some Souls were wicked, not by Choice, but by Nature. Against this wicked *Heresy* St. *Austin* urged many Arguments.

First, THAT no Man can justly be condemned, for doing that Evil which he was not able to resist; for all Men (saith he) will pronounce without any Hesitation, *nihil istose omnino peccasse, that these Men have done no Evil*. For if Souls be so compelled to Act, that they have no Power to resist, they Sin not.

Secondly, THAT no Souls offend in not being such as they cannot be.

Thirdly, He asserts, That no Man is worthy of Dispraise or Punishment, for not doing that which he cannot do; and this (saith he) will be owned by every Man who consults the secrets of his Conscience, and the divine Laws written in his Heart.

Fourthly, He asserts, That no Man is Guilty for not having that, which he hath not received.

Now these Principles were the real Sentiments of the Fathers, "No Man saith Justin Martyr, would be worthy of Reward and Praise, who doth not of himself choose to be Good, but is made such; nor if he be Wicked can he be justly punished; as being not such of himself, and being not able to be other wise than as he was born. If Men, saith Chrysostom, do thus pardon their Fellow-Men, when they are necessitated to do a Thing, much more should this be done to Men compelled by Force to do what they

they do ; for if it be absurd to punish Them, who by the Force of Barbarians are compelled to any Action, it must be more so, to punish Him, who is compelled by a stronger Power.---Origin, saith, That no Man can be blame-
 • Worthy for not doing what he cannot do ; and that Judas himself could not have been blamed had he been a Traitor out of Necessity. ---- Add. that Saying of Ire-
 neus, That our Lord, and his Apostles, could have no Reason to require us to do Good, if it were not in our Power to do what they exhort us to ; also that Saying of Tertullian, That GOD would not have given a Law, to him who had it not in his Power to obey it ; also that of Theodorit, That GOD cannot justly punish a Nature which hath it not in his Power to do Good. From whence 'tis plain that the Fathers were of Opinion, that a Necessity of Sinning frees Men from all Fault.

St. Austin lays down this, as a true Definition of Sin, That it is the Will to do that, from which we have the Liberty to abstain ; for saith he, if Men want the free Motion of the Will to do, or not to do, or if they have not the Power to abstain from what they do, they cannot be guilty of Sin ; for if a Man cannot do otherwise, he sinneth not. Agreeable to this, GOD, saith Hilary, hath permitted to every Man, the Liberty of Life and Judgment, laying him under no Necessity of doing Good or Evil, that he might be rewarded for the Goodness of his Will.---- GOD, saith St. Basil, loves Them who do what is right, not from Necessity but Virtue ; now Virtue, saith he, arises from Choice, and not from Necessity. For this Cause saith Chrysostom, GOD hath given thee free-Will, that Men may not accuse GOD, as being bound under a Necessity of doing Evil.--Man, saith St. Cyrill of Alexandria, hath a free Inclination to what he will choose to do, and a Freedom from Necessity in what he will turn himself unto ; that so, and not otherwise, the Good may be worthy of Praise and Reward, and the Wicked may be justly punished.--- The Devil saith St. Cyrill of Jerusalem, suggests to thee a Thought of Fornication, if thou wilt, thou
 P admittest

admittest of it, if thou wilt thou rejectest it ; for if thou didst lie under a Necessity of Whoring, why hath GOD prepared Hell ?

ST. Austin offers to prove to Felix the Manichee from the divine Scriptures, that Man hath the freedom of his Will, *atque inde peccare quemque si Velit, non peccare si nolit*, and therefore every Man sins if he will, and sins not if he will not : Agreeable to this, St. Basil saith, *There is a manifest Demonstration of the free-Will of Man, in those Words of Isaiah, if you will, and if you will not, &c.-----Hearken not to Them* (saith Cyrill of Jerusalem) *who falsely interpret that of the Apostle, If what I would not, that I do ; but Remember Him who said, If you be willing and obedient, and if you will not, &c.-- There is not an Order of Souls, who Sin or do Good by Nature, but both proceeds from our free-Will.* Moreover St. Austin declares, *If God had not given Man free-Will, there could be no Justice in Punishing the Offender, nor any Reward for Well-doing, nor any divine Precept requiring Men to repent of their Sins ; for neither the Wages of Good or Evil can be duely given to him, who was Good or Evil, not out of Freedom, but Necessity ; nor is any Man to be blamed at all, who doth not freely do Evil.* To this agree, Origen, Eusebius, Tertullian, Irenæus, and Clemens of Alexandria, GOD always preserved the Liberty of the Will in Man, saith Irenæus, *that They might justly be damned for their Disobedience, who did not obey him, and that They who believed and obeyed, might be honoured with incorruptibility.* GOD, saith St. Jerom, *hath framed us with free Will, nor are we necessarily drawn to Vice or Vertue, for where there is Necessity, there is neither Condemnation nor Crown.-----My Reader may see a Multitude of Quotations from the Father's, both of the Greek and Latin Churches, collected by Doctor Whitby on the five Points, from whom I have taken these Quotations, shewing that the Fathers did really agree with St. Austin in these Principles.-----Now 'tis too obvious to need Proof, that these Principles of St. Austin*

are really a Contradiction to, and subversive of those Doctrines called *Calvinism*. I shall therefore only Instance in one of those Principles, which is this, “*that no Souls offend in not being such as they cannot be.*”

Now if we are obliged to be just *such* as we are, when we come into the World, and cannot be otherwise---which every Man living will allow; then by this Rule we come into this World inoffensive, chargeable with no Fault, either of our own or of *Adam's*.---If *St. Austin* was consistent with himself, he must have given up every one of those Doctrines, since called *Calvinism*, according to the President, for faith *be*, Pag. 38. “Whoever therefore gives up
“ any one Article of Faith, must, if he is consistent
“ with himself, give up another; which has a necessary Connection with it, or Dependence upon it;
“ and so on till he gives up the Whole.”

Secondly, WHEN *St. Austin* wrote against the Heresy of *Pelagius*, he recanted many of the Principles he had advanced in his Dispute against the *Manichees*: And the Principles he then asserted, were such as might be called *Calvinism*, as well as any Thing: But the Truth was, he neither agreed with himself, with his Disciples, or with the Fathers.

WHEN *St. Austin* undertook to Support the Doctrine of original Sin against *Pelagius*, who denied it; he was necessitated to recant those Principles he had advanced against the *Manichees*: For if those Principles were a Confutation of the *Manichean* Heresy, they were equally a Confutation of the Doctrine of original Sin in *St. Austin's* Sense of it: So that *Pelagius*, had no Occasion to Use any Arguments against *St. Austin*, but only those that *Austin* had used against the *Manichees*; and they were absolutely conclusive against *St. Austin*, if he would abide by them; and so the Dispute must have ended in Favour of *Pelagius*; which *Austin* very well knew; and

therefore flung them up. Tho' the Fathers still adhered to those Principles.

“ Now (says Doctor *Whitby*) be it so that St. *Austin*
 “ to defend himself against himself, renounced in his
 “ Discourses against the *Pilagians*, most of those
 “ Things which he had said in Confutation of the
 “ *Manichees*; yet, seeing the Things he had then said,
 “ were evidently the Voice of Nature, and by his
 “ own Confession, the Voice of every Man's Conscience,
 “ and that which learned and unlearned Poets and Ora-
 “ tors, and Civilians, Heathens and Christians, did una-
 “ nimously own; seeing the Christian Fathers, who lived
 “ before him, in his Time, and after him, and
 “ equalled, or much excelled him in Learning and
 “ Judgment, said constantly the same Things, and
 “ never thought fit to renounce one Tittle of any
 “ Thing, they had thus said, &c. 'Tis manifest;
 “ that his Innovations and Discord from his former
 “ and better self in this Matter, ought not to be re-
 “ garded, in Opposition to the constant Sense, and
 “ the concurring Judgments of all these Fathers of the
 “ Church.” — Notwithstanding the President has
 asserted, that the Doctrines of St. *Austin* (meaning
Calvinistic Doctrines) were always the standing
 Doctrines of the Christian Church; yet it is evident
 from *Prosper's* Confession, who was a Disciple and Pu-
 pil of St. *Austin's*, that his, i. e. *Austin's* Doctrine of
 an absolute Decree of Salvation, was a meer Novelty.--
Prosper confesses, “ That even they who condemned *Pe-*
 “ *lagius*, rejected St. *Austin's* Doctrine of an absolute
 “ Decree of Salvation, as a meer Novelty, for saith he,
 “ many of the Servants of *Christ* in the City of *Marseilles*,
 “ judge that which you (*Austin*) dispute, of the calling
 “ of the Elect according to Purpose, to be contrary to the
 “ Opinion of the Fathers, and the Sense of the Church.
 “ They defend their Obstinacy, *Vetustate*, by Antiquity,
 “ affirming that the Things you gather from St. Paul's
 “ *Epistle to the Romans*, a Nullo unquam Ecclesiasti-
 “ corum

corum ita esse Intellecta, were never so understood by any of the Ecclesiastical Men. And adds, That having revised the Opinions of Those that wrote before of this Matter, he found almost all of them to be of one and the same Judgment, that the Purpose and Predestination of God was according to his Præscience, and that he therefore made some Vessels of Honour, others of Dishonour, because he foresaw the End of every One, and what would be their Will and Actions under the divine Assistance.---Agreeable to this, said Melancthon, Scriptores Veteres omnes, præter unum Augustinum, ponunt aliquam causam Electionis in nobis. Esse. All the Ancients, except one, St. Austin, asserted that there was some Cause of our Election in ourselves."

AGREEABLE to this, said Dr. Whitby, "Vossius declares that all the Fathers, before St. Austin's Time, think that God predestinated Men to Life from a Præscience that they would live piously, or would believe and persevere to the End; and this says Dr. Whitby, from what hath been discoursed, appeareth to have been the Doctrine of all the Commentators upon the 8th and 9th Chapters of the Romans, till St. Austin's Time, and of the Greek Commentators after his Time; to whom you may add, from him the Testimony of Irenæus, that Some coming to the Light, and Others refusing so to do; that God who foreseeth all Things, prepared fit Habitations for them both. Of Chrysostom, introducing Christ, saying, Inherit the Kingdom prepared for you before you were born, because I knew you would be such. Of Hilary saying, Many are Called but few Chosen, because among Those that are called, God of his just Judgment chooseth Those that are honest. Of St. Ambrose saying, God who is no Respector of Persons, gives not to our Petitions but our Merits, according to that of the Apostle, whom he foreknew, he also did predestinate, for God did not predestinate first, and then fore-

“ foreknew, but predestinated them to Rewards, whom
 “ be foreknew to be worthy of them. Of St. *Jerom* say-
 “ ing, Men are not chosen for their Notions, but for their
 “ Wills, be purposing to save by Faith alone, Those
 “ whom be foreknew would believe, and lastly, of *The-*
 “ *ophilact*, Many are called but Few are saved, because
 “ Few are worthy to be chosen by God; for it is of
 “ God that we are called, but of Ourselves that we
 “ are chosen or not.”

I HAVE made these Quotations, not that we
 might establish our Faith upon humane Authority;
 no, for we have a far better Authority, nor yet to dis-
 prove the Doctrine of original Sin, this is beside my
 intended Business in these Remarks; but to shew
 that St. *Austin* even in his Calvinistick Character was
 not the Standard of Doctrines in the Christian Church,
 tho’ the President has thought proper to assert it.—
 Farthermore I add, that St. *Austin* agreed as ill with
 himself as he did with the Fathers.

FROM the Confession of *Prosper* above cited, it
 appears that St. *Austin* held the Doctrine of an abso-
 lute Decree of Salvation. “ This with Respect to
 “ the End, is an absolute Decree and Purpose of
 “ bringing a certain Number of Persons to eternal
 “ Life, without Respect to their foreseen Faith or
 “ Perseverance.” Which I take to be tantamount
 to this Answer in our Catechism, viz. “ God hav-
 “ ing out of his meer (no other Motive) good Plea-
 “ sure, elected some to everlasting Life,” &c. “ Se-
 “ condly, as it respects the Means, it is an eternal
 “ Decree and Purpose of giving to these Men, and
 “ these alone, that effectual Grace which shall infal-
 “ libly and infrustrably produce in them Faith, Sanc-
 “ tification and Perseverance to the End.” Now
 it follows inevitably, that Those that are not the Sub-
 jects of this Decree, shall absolutely perish eternal-
 ly, this Bishop *Davenant* owns, who says, “ no Me-
 “ dium can be assigned, either on God’s Part be-
 “ tween

"twixt the Decrees of Predestinating some Men,
 "and not Predestinating some Others; or on Men's
 "Part, betwixt Men absolutely predestinated to the
 "Attainment of Life eternal, and absolutely pre-
 "termitted, and left infallibly to fail of the Obtain-
 "ment of eternal Life, which we call absolute Re-
 "probation. As for Example (says he) let us sup-
 "pose the Number of Mankind to be two Millions
 "of Men, if out of These, one Million only, by
 "the Decree of Election, be infallibly appointed to
 "eternal Life, and These certainly and absolutely
 "distinguished, from Others, not only as to their
 "Number, but their Persons also, who can deny but
 "that one Million also, and Those certain as to their
 "Persons, are as absolutely comprised under the De-
 "cree of non-Election or Reprobation, as the Others
 "were under the Decree of Election or Predestina-
 "tion?"---So that it is just as certain that the non-
 Elect will miss of Salvation, as it is that the Elect
 will obtain it.

Now tho' St. *Austin* held the Doctrine of an ab-
 solute Decree of Salvation, or Election to eternal
 Life; yet he held the Doctrine of universal Redemp-
 tion at the same Time; this is Evident from his own
 Words, "omnes utique mortui sunt in Peccatis Ne-
 mine prorsus excepto, et pro omnibus Mortuis vi-
 "vus Mortuus est unus, *all Men, none at all excepted,*
 "are dead in Sin; and for All that were dead, One that
 "liveth died." And this he proves from those
 Words of the Apostle, 2 Cor. v. 14. *For if One died*
for All, then were All dead; and He died for All that They
who live might not live to themselves, but him that died
for them. It was objected by some of the Gallican
 Divines, as a Matter of Reproach to St. *Austin*, that
 he maintained, that it was not the Will of God that all
 Men should be saved, and that a Saviour was not
 crucified for the Redemption of the whole World, &c.
 To which *Prosper* replies, that these were unjust Re-
 proaches.

proaches, invented to blast the Memory of St. *Austin*, that they were prodigious and blasphemous Lies, and said that they were impious and profane Opinions, not One of which ever came into the Heart of St. *Austin*. That St. *Austin* believed the Doctrine of universal Redemption, is evident from above 40 Places, cited by *Dally*, indeed it is not strange, that he should believe this Doctrine, as it was the current Opinion of the Fathers, as may be proved from *Vossius*, § *Veteris Ecclesiæ Judicium fuit, Christum pro culpa universalis hominibus providisse a remedio universalis solvendo Lutron infiniti pretii, ne ejus defectu periret quispiam. i. e. It was the Judgment of the ancient Church, that Christ provided an universal Remedy for the universal Sin of Man, by paying a Price of infinite Value, that no Man might perish for Want of it.* And *Dally*, says Dr. *Whitby*, proves from 1000 Testimonies of 120 Fathers, the same Doctrine. And concludes thus, Throughout eight Centuries of Christianity, I find not one single Person who directly and in Terms saith, that *Christ* died only for the Elect,---It is strange now that St. *Austin*, should hold at the same Time the Doctrine of an absolute Decree of Salvation; because it is a plain Contradiction to the Doctrine of universal Redemption, for the Doctrine of universal Redemption implies this at least, that the Persons thus redeemed are brought into a salvable State, a State in which it is possible for them to obtain Salvation; this is really a Contradiction to the Doctrine of absolute Decrees, unless that Person who is in a Capacity of obtaining eternal Life, is absolutely incapacitated ever to obtain it.

*What odd, preposterous Paths at first we tread,
And learn to walk by Stumbling on the Dead?
First we a Blessing from the Grave implore,
Worship old Urns, and Monuments adore;*

The

*The Rev'rend Sage, with vast Esteem, we prize,
He lived long since, and must be wond'rous Wise!---*

POMFRET.

THE President has referred us to Bishop Burnet on the 39 Articles, for the Proof of *this* Proposition, viz. "That the Doctrines of St. *Augustine*, have "always been acknowledged as the standing Doctrines of the Christian Church." Pag. 32. This must be attributed to the President's great Inattention, in reading the Bishop; and as this Proposition cannot be supported by the Bishop, I have no other Way of solving the Difficulty, of the President's quoting him for that Purpose, but to suppose that the President was so exceedingly attentive to the Supporting of his own System, that he greedily caught at any Thing in the Bishop, that had even the Colour of a Support to it; and left unnoticed every Thing that had the contrary Appearance.

As the President has contented himself in making a Reference to the Articles in general, without pointing out the Page or Pages, that contain the Passages he builds upon; I am really at a Loss, to know what Passages in the Bishop he refers to: I have therefore no other Way of replying to this Point; but only to quote out of the Bishop, one or two Passages upon which I imagine the President must build, as there is Nothing in the Bishop that can be found, mere to his Purpose: And then shew that these Passages are Insufficient to support the President's Assertion.

BUT before I proceed, I would just observe, that Bishop Burnet in his Exposition on the 39 Articles, has made it his Care, with Regard to the Articles that are disputed between the *Calvinists* and *Remonstrants*, to represent impartially the Arguments of each Party, which have been by them severally produced, for the Support of those Articles in their Sense of them. Which he has done in my Opinion, with great Judgment, Faithfulness, Charity, and

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Moderation, in Honour to his Name be it spoken? But to proceed, The Passages which I shall cite from the Bishop, as the Passages which I suppose the President builds upon, are some of those Arguments which the Bishop has advanced in Favour of the Calvinists. The first Passage is on the 17th Article fifth Edition in Octavo Page 193, in these Words, " The Ruin of the Roman Empire, and the Disorders that the Western Provinces fell under by their new and barbarous Masters, occasioned in those Ages a great Decay of Learning : So that few Writers of Fame coming after that Time, St. *Austin's* great Labours and Piety, and the many vast Volumes that he had left behind him, gave him so great a Name, that Few durst contest what had been so zealously and so copiously defended by him : And tho' it is highly probable, that *Celestine* was not satisfied with his Doctrine; yet both he and the other Bishops of *Rome*, together with many Provincial Synods, have so often declared his Doctrine in those Points to be the Doctrine of the Church, that this is very hardly got over by Those of that Communion."

Now whatever an inattentive Reader might judge of the forecited Passage, 'tis far from proving the President's Assertion; for first, 'tis not a Predication upon the Whole Christian Church; but only of the *Western, Latin, or Romish* Church.

SECONDLY, 'Tis not declared what Doctrines were preached even in that Church, before St. *Austin's* Time. And there will appear less in this Quotation to the President's purpose, if we consider what the Bishop has asserted in the same Page, viz. " But if St. *Austin's* Name, and the credit of his Books went far, yet no Book was more read in the following Ages, than *Cassian's* Collations. There was in them a clear Thread of good Sense, and a very high Strain of Piety run through them; and they were
" thought

“ thought the *best* Institutions, for a Monk to form his Mind by
 “ reading them attentively ; so that they still carried down among
 “ Those who read them, deep Impressions of the Doctrine of the
 “ Greek Church.”--Now this *Cassian* was a Disciple of *St. Chrysostom*,
 (Bishop *Burnet* Page 192) and taught the *Semi-Pelagian* Prin-
 ciples § “ i. e. A Medium between *Austin* and *Pelagius*.”

THE second Passage I shall cite, is under the 9th Article, on O-
 riginal or Birth-Sin, Page 145. The Bishop having explained
 some Texts in the *Romans*, in the Sense of the *Calvinists*, adds in
 their behalf, these Words, “ And this Explanation does certainly
 “ quadrate, more intirely to the Words of the Articles, as it is
 “ known, that this was the tenet of Those who prepared the Arti-
 “ cles, it having been the generally receiv'd Opinion from *St. Au-*
stin's Days downward.” All that can be proved from this Passage
 is, that the Doctrines of *St. Austin* have been, since his Day, gene-
 rally received in the *Romish* Church, but it will by no Deduction
 follow, that they have always been acknowledged as the standing
 Doctrines of the Christian Church, or that they were received even
 in the *Romish* Church before his Day. And this will appear the
 more obvious if we consider what the Bishop has said in the very
 next Page, in Favour of the *Remonstrants*, by Way of Reply to
 the Above. *Viz.* “ It is no small Prejudice against this Opinion
 “ (*Original Sin*) that it was so long before it first appeared in the
 “ *Latin* Church ; that it was never received in the *Greek* ; and
 “ that even the *Western* (or *Romish*) Church, though perhaps
 “ for some ignorant Ages it received it, as it did every Thing else,
 “ very implicitly, yet has been very much divided about it, and
 “ many other Opinions related to it, or arising out of it.” I have
 upon perusal of Bishop *Burnet* found *nothing*, more to the Presi-
 dent's Purpose than the two Passages I have quoted ; if I had, I
 would have done the President the Justice to have quoted that also ;
 and the most that can be proved touching this Matter, from the
 Bishop is, that the Doctrines of *St. Austin*, have generally been
 the received Doctrines of the *Romish* Church, tho' even that
 Church has been very much divided respecting them, but that
 they never were received in the *Greek* Church.

BUT that which puts this Matter out of Dispute, and shews
 beyond all Contradiction, that the President has mistaken his Au-
 thority, and that the Bishop will not serve his Turn, is what the
 Bishop has declared in the 15th and 16th Pages of his Preface in
 these Words. “ There is no Part of this whole Work, in which
 “ I have laboured with more Care, and have writ in a more uncom-
 “ mon Method, than concerning *Predestination*. For, as my
 “ small reading had carried me further in that Controversy, than
 “ any other whatsoever, both with Relation to *Ancients* and
 “ *Moderns*,

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§ *Semi-Pelagianism*, was never condemned by the Church of God,
 says Dr. *Whitby*, Pag. xv. Preface.

" *Moderns*, and to the most esteemed in all the different Parties, so I
 " weighed the Article with that impartial Care that I thought
 " became me, and have taken a *Method* which is, for ought I
 " know, new, of Stating the Arguments of all Sides with so
 " much Fairness, that Those who knew my own Opinion in this
 " Point, have owned to me, that they could not discover it by
 " any Thing that I had written. They were inclined to think
 " that I was of another Mind than they took me to be, when
 " they read my Arguings of that Side. I have not in the Ex-
 " planation of that Article told what mine own Opinion was, yet here
 " I think it may be fitting to own, that I follow the Doctrine of
 " the *Greek Church*, from which *St. Austin* departed and formed
 " a NEW SYSTEM," thus far he. Was this Bishop *Burnet* then
 fit to be produced by the President, to prove, that the Doctrines
 of *St. Austin*, had always been acknowledged, as the standing
 Doctrines of the Christian Church, after having declared in ex-
 perts Terms, that *St. Austin* had departed from the *Greek Church*, and
 formed a new System, i. e. a Set of Doctrines that had never been re-
 ceived in that Church or any other. Else what does he mean by,
formed a new System? From whence 'tis evident, that Bishop *Bur-*
net has, not only, not proved the President's Assertion, but that
 he thought it not capable of being proved. Upon the Whole I
 will venture say, that when the President shall prove his Assertion
 by Bishop *Burnet*, I will prove from the same Bishop also, that
 there never has been wrote an Exposition on the 39 Articles of
 the Church of *England*.

IN Page 34 says the President, " I have been the more parti-
 " cular in relating the Artifices of the *ancient Arians*, in disguising
 " their Principles, because I suppose, the same Art is practised
 " by their Successors," the President would have applied *Artifices*
 and *Disguises* to Others with a much better *Grace*, if he had told
 us who their *Successors* were. I wonder for my Part, that he has
 the Front to be so lavish of his *Artifices* and *Disguises* after having
 wrote this *invidious* Piece, which is stuffed with nothing else but
Artifice, Disguise and Insinuations. This Piece is so unintelligible,
 to the Bulk of the Country, at least, who are at some Remove
 from the Centre of Action, that I should think it very Necessary
 that the Author should go through the Country and in a *private*
 Manner explain himself, and point out the Persons he aims at;
 or People will never be like to know what Use to make of
 this *New-Scheme*.

PAGE 39, he says, Condescension has no more to do with Ar-
 " ticles of Faith, then with Propositions in the Mathematicks. " I
 really believe he thinks as he says; and that he Practises as
 he thinks, and that his Piece is a full Proof of it; for a Man would as
 soon learn Condescension (which is a Christian Temper) from *Eu-*
clid's Elements, as from this Piece of the President's. Divines tell us,
 that our Religion consists of two Parts, the *Agenda*, Things to be done,

and the *Credenda*, *Things to be believed*. Now Confession has no more to do with the *Agenda* of Religion, than with the *Credenda*; unless it be better for a Man to do wrong than to think wrong; if so, our Teachers may for the Future spare their Pains in Cultivating this *Principle*.

A Man who draw towards the close of Life generally grow more charitable, so Mr. President as he draws towards the Close of this Piece, would be thought to have something of this Temper, when he says in Page 40, "But I am free, that every Man should examine for himself, and then openly declare what he finds." People who know that Mr. President locks up a Number of Books from the Scholars to prevent their reading of them will doubtless believe he is *very sincere* in this Declaration.

In Page 41, Mr. President has these Words, "I have been credibly informed by a Minister that he heard *another* Minister in *New-England*, since ejected and deceased, preach upon these Words, Micah vi. 8. *He hath scorned thee O Man*, &c. and the Substance of his Sermon was, That every Man by the Light of Nature knew what was Good for himself, and most tended to make him happy; and that every Man by pursuing his own particular Disposition and Inclination, makes himself in this World, and will be happy in the World to come." It would have been more decent for the President to have said nothing about this Gentleman, seeing he was in his Grave, and had stood or fell to his own Master, than to have disturbed him; this shews us, that even the *Grave* itself is no Security for a Man (supposed to be a *Heretick*) against his Adversaries, and that there are Men now, of the same Temper with the fifth General Council who decreed, "that the *dead* should be anathematized." The President it seems would be thought to be very favourable to this Gentleman, in not mentioning his *Name*, this would be exposing of him: But it is not exposing of him at all, to point him out, and describe him, by his being since ejected and dead? Here is no Artifice!

I HAVE now finished my Remarks on Mr. President's Piece, and have only to give one or two Reasons for my not subscribing my Name to these Remarks.—

First, THAT a Book often obtains Credit, *solely* on the Account of the *Subscriber*; and all that can be said in Favour of it, is, that such a Man was the *Author*: Whereas, if it had not been subscribed, it would have gained no Credit at all: Now if my Piece is of this Sort, I am content that this should be its *Fate*.

Secondly, I CAN'T conceive of any Advantage that an Author's Name can *justly* be to his Piece, especially if it consists in Reasoning and Argumentation; for if the Arguments are conclusive, they are so without the *Name* of its Author; and if they are not conclusive, the *Name* of the Author should give them no *Sanction*.

F I N I S.





